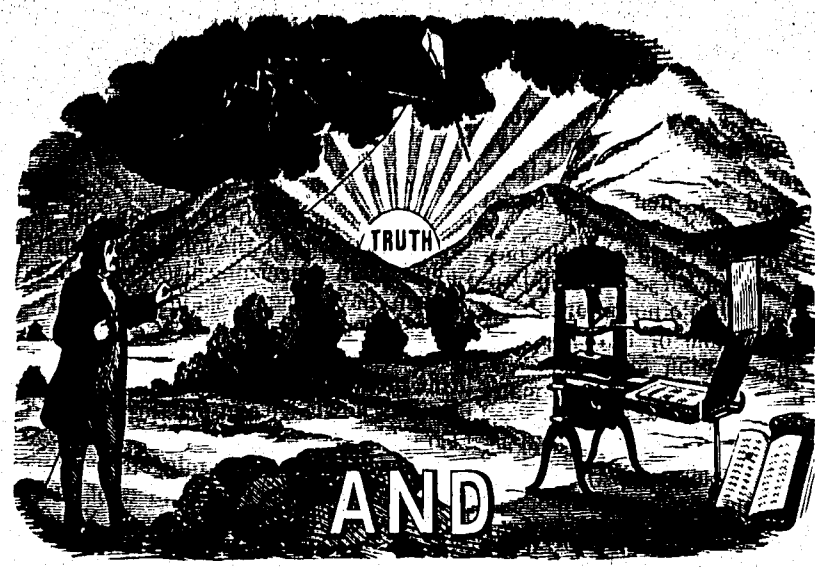


Mind



Matter

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[FOR MIND AND MATTER.]

SPRIT COMMUNICATION BY THE LATE REV.
HOSEA BALLOU OF BOSTON, MASS.

DR. G. A. PEIRCE, MEDIUM, LEWISTON, MAINE.

Subject:—Some Aspects of Spiritualism.

To J. M. Roberts, Esq., Editor of Mind and Matter:—

This philosophy or spiritual teaching is as ancient as nature, and as limitless in its definitions. But my friends, these parties referred to, though very much desiring to do as we have stated of them, though they will, as they have done make great efforts to attain their objects, they will not we think be able to succeed. The same movement has been tried before but it died prematurely. We think a church cannot be built out of spirit material; for the reason that a church in any system, is inapplicable to spiritual unfolding and progress. Also that the leading, best informed, and most advanced portions of the spirit world, that we have seen and heard mention the subject, are very much opposed to it and will prevent it if they can. Then again the natural elements are quite too much upon the independent planes of thought, reason and action, to willingly submit to any order of bosses, masters, leaders, teachers, ministers, priests or popes, to make a success of it. The people of earth and many spirits, have become so educated and enlightened, that they think for themselves. They do not so much as formerly, employ others to think for them. The church plan is indefensible; because it cannot be in any sense Spiritualism, which is free thought and individuality. Because it is well known that the success of the churches depend, upon the humble and obedient submission of the members or laity, to the teachings and requirements of the clergy as a species of absolute monarchy. We therefore think they, the enemies of Spiritualism, cannot do it, and would hereby give warning to all who by any way or manner, undertake such purposes as to churchify Spiritualism, to desist at once and make no further efforts in that improper direction. I do not state this through any ill will or purpose of a command, for we be brethren all. But let me tell you my dear earth brethren, that such movements are not feasible. They must originate through the results of enmity to Spiritualism, because the action is playing directly into the plans and snares of the narrow minded, the most bigoted, the most subtle and malicious, and crafty enemy to universal liberty both in the mortal and spirit world. I mean the Catholic church and its satellites, wherever it is and they are to be found. I am not an enemy to that church, nor to its priests, nor to its communicants of the different orders of it; but it is not upon the plane of my thought, nor of modern Spiritualism either, hence I warn you all as I have done, for what I believe to be your greatest good and the largest progress of free Spiritualism. It is a fact, and to be regretted too, that a large class of evangelical Christian spirits and those of many other orders, who have been so educated in earth life, wishing to get opportunity to work upon the material plane of life again that they were accustomed to toil upon when in the earth state, are marshalling all the forces they are able to appropriate, to have such institutions organized. Then there are numerous other spirits who desire to be masters and mistresses of ceremonies. There are others also who desire to be looked up to, to be worshipped of men as Gods. All of these spirits are nearly as material as are mortals. They will not hesitate to do anything that they think will aid them to advance their schemes and to carry their points. Believe or not ye mortals according as your thought and reason is developed.

These spirits you observe are would be popes of Modern Spiritualism in the spirit spheres, and they are as obnoxious there to all advanced free thought and progress as such characters are in earth life. They are of such characteristics or make up that they will assume any name, calling or profession, considering it just and right; having been taught that any transaction, or work, or deed, is right to advance their own objects in opposition to whatever is adverse to them, or as they term it the devil, as they name those spirits and mortals who dare to be on the side of facts, of truth, of liberty, of equality and of Spiritualism. "Why is this so?" it is asked. It is because the hereditary and primary, or earth condition of these spirits was upon the plane of the extremest of animal selfishness, cunning and deceit—and as they advanced in life and growth through the influences of human laws, customs and society, they found it necessary to be hypocrites and deceivers as they argue the question, to succeed in the world, and to have any name of honor and condition of fortune and prosperity among men. These orders of spirits are evidently controlling many minds of the present day as the fruits or results of their proceedings show. Now that good and true minds should be led by such influences and possessing forces, proves how susceptible the human world is becoming to the behests of spirit power, and shows that much of the psychological force is being appropriated and used both by mortals and spirits. Here comes again the would-be popes of Spiritualism in all other aspects. And these are determined to rule at all hazards, and care not if they leave their subjects—the mediums—in a demoralized and ruined state. For what do such minds care about the welfare of others? Self is

their divinity and their worship. Many mortals think because it is me and us with our opinions and our surroundings, our positiveness, our disbelief, etc., that they are invincible to all outside influences. But how exceedingly mistaken they are. Their own very self-conceit makes them susceptible to spirits of their own characteristics, and also to mortals who are stronger than they. Hence such people are led to the purpose desired in the most lamb-like way possible to conceive. They are just as likely to be controlled to curse and debase Spiritualism, and to commit crimes, as any other way, by these spirits we have named, because they have both the material power and disposition to do such works, and would of themselves without a medium if they could; but that evil they cannot do any more than a person can ride on the railroad track without a vehicle of conveyance. The fact is, all mankind are mediums for some disembodied spirit or other. The right spirit for the right organization when affinitized conditions meet will submit and control almost or quite imperceptibly. Self-esteem is not positiveness, nor is firmness phrenologically so, but they are often agents of mediumship of the very best or the very worst order and degree. Positiveness is an exercise of the will through the mutual use of the mental, animal and spiritual organs combined. Hence it is of such a nature, as often to be very lax and very dormant. It is also of such a cast as to be under certain influences such as we have named, most easily led and made to work for the very object which, if the medium should be permitted to reason, would be rejected at once. Hence you must observe how very important it is for persons to be educated as to the nature of the laws of spirit control and mediumship. All persons therefore should well understand this aspect of Spiritualism. Also they should understand about these would be masters, leaders and popes, or selfish and tyrannical spirits and mortals in a way of self defence. For the spirits in the mortal, or mortals, are spirits, and are named mortals only because living or dwelling in more tangible and material forms than spirits immortal do, that is all. You may if you will but investigate, discover much of this bossing, popish spirit, in the management of your spiritual affairs in mortal life. About every institution, movement or transaction that is so often pictured in such glowing colors for the good of the cause, the benefit of mediums, communities, associations, etc., will be found some person or persons who exercise, or expect to exercise a bossing and a master-like management there. And then it is seen that if such control is objected to in any way, the result is the breaking up and destruction of the movement.

By what authority is all this, that Spiritualism should be manipulated like military affairs, merchandise or stock in trade? Why not notice at first that this is a spiritual and not in any manner a material affair? Why is there not a more mutual and fraternal manifestation upon terms and planes of liberty and equality, studying spirituality, if the purposes and objects are really what they purport to be? As with the ancient historian, we will say: "They who have ears to hear, let them hear; they who have eyes to see, let them see; they who have the wisdom to understand, let them understand." And we say, let truth, right, and modern free Spiritualism triumph.

The policy of serving the devil to praise the Lord is questionable; but it is another aspect of Spiritualism. The policy of expediency, diplomacy in this matter, is against spiritual progress, because deceit and hypocrisy are cultivated more than truth, right or Spiritualism. This policy movement is the kind of half-way house plan that is adopted by some public teachers to win favors, fill the pews, or to get the dimes at the door, we suppose; or to make proselytes the easier, as they think, and is not prudent. It is decidedly wrong. These proselytes being led to look into a matter that is made to appear so real and so pleasing to their views, do, when coming to understand the facts needed to be observed for their own progress in the case, usually become disgusted at the cheat, as they name it, and consider Spiritualism to be of a similar standard. Very much better it is to remain firm to the demonstrable truth, and permit the tree of life and knowledge to grow as fast only as it may, through the genial influences of the sunlight of reason and the refreshing elements of nature around. It is not a matter of good judgment in Spiritualism, for the purpose of securing a few material dollars, to adopt the hot-house system, to hurry up growth and patronage; for let us assure you, all our friends, that Spiritualism is not a hot-house plant! It is Nature's own—only to grow and flourish in its due seasons. It is all very natural, very beautiful and excellent to behold, glorious to enjoy, to truly and honestly possess it. We mean by honestly, to be filled with the real truths of spiritual knowledge and understanding, without conceit, selfishness, hypocrisy, or vain glory. "Easy blows kill the devil," has ever been the motto. But, you know, they must be blows, and they must hit the objectiveness, or devil, every time. And then the expression is comparative, leaving one to administer the blows in accordance with the force of opposition, or devil power manifested. This is another aspect.

What is our devil that we would exterminate? It is the disposition of anarchy, or bossism and popery; ignorance of the right and the true—that element that seeks, among mortals, to rule the spirit world; and that element in the spirit world that seeks to aid the mortal to check the advance

of true and free Spiritualism; to prevent its demonstrations by triggering the wheels of progress with whatever can be done or brought to bear for their cruel and wicked purpose. If mortals are so wise, why not select from among the thorns and thistles of life, from among the tares of the field, the true spiritual, and let the tares and thorns and thistles grow undisturbed? Are not the thorns and thistles and tares as natural as are the grasses, the flowers and the wheat? Why not discriminate clearly by such acute discernment? If two forms appear before you—one base and one true—why not, if so able as some claim to be, select the true without destroying both, as the disposition manifests? Yes, destroying both! Why not pass the unreal by, unnoticed? But herein is the sum of all the matter. The desire being, to be sure to destroy the true; no care at all about the false; for that being material will return to its like. But the spirit lives and will live, without death, ever and ever. Hence the conditions of manifestations are very important to some spirits and some mortals to have them brought into disrepute. To some spirits, because they fear exposure of their evil ways in earth life, and to some mortals, such as some church members, bosses, ministers and priests, because they fear for the profits of their occupations. Therefore a degree of affinity exists between these spirits and mortals to destroy the work of Spiritualism in as many of its phases as possible. Thus, my friends, these are easy blows for this aspect, that will tell in the defence and protection of the wonderful light and truth of free Spiritualism.

It may be, probably will be, considered as all useless, in the estimation of some self-conceited persons, for us to have written this article; for the ambition of many, they say who claim to know, will override all other features in any way, to gratify their inordinate purposes.

My object, however, in bringing this subject, or these subjects rather, before the public, is to inform certain parties in both spheres, spirit and mortal, that their plans and motives, their purposes and conspiracies, against the free thought of the people, of those who are really the Spiritualists, are all fully and completely known and understood by the over-guardian angels and spirits who stand upon the broad planes of liberty, freedom, equality, wisdom and understanding. Not only are these evils fully known, but all their acts and intrigues, their pretensions and plans, are surely appreciated, as being in direct and certain opposition to the really true and free elements of Modern Spiritualism, as spirits of the most high aspects desire (as we are informed by creditable instructions) to have it understood and accepted by the world.

If these parties are disposed to throw overboard their old spiritual leaders and helpers for a class of new aspirants of a more expediency and policy sort, the consequences must be and will be eventually all theirs, and not any of it to be attributed to spirits working in the interest of Modern Spiritualism.

For many thousands of years has superstition, error of all sorts, hypocrisy and deception, priestcraft and tyranny of man over woman, war and cruelty in every possible form, persecution and intolerance, both secular and spiritual, been at the head among mankind. Liberty has been ignored; education and culture have been coveted by the few; while anarchy and monarchy with all, have blighted the fair and beautiful earth from pole to pole and sea to sea, with its intolerable curse of wrongs of every form, of untold degrees and numbers, beyond the power of the mind or pen to designate. And it stalks forth in pompous grandeur and magnificence at the present. The politician and the Protestant Christian(?) court it for its power and glitter. Beware! beware! The poison of asps is in its every breath and pulsation; in its hatred of liberty and its love of tyranny; and in its every move and every motive. Osl, creeping iniquity of any and every pretention to gain power, and rule mankind! This is Catholicism. Must every free people and all freed spirits be cursed with its Lents, its feast days and fast days, its rattle and prattle and delusive nonsense? Claiming to forgive sins—shame! Claiming to be vicegerents of God—a being they only know about in fable, and whose origin as a personality is metaphorical and mythical in the extreme. Yet millions of mortals have been and are deluded and captured by it! Here are foes enough to Spiritualism to make it a very remarkable aspect, to aid other aspects upon the aristocratic and great "I" conditions of exclusiveness and importance, to themselves. To obviate all this, and to make a new earth and a new world, speaking figuratively, has Spiritualism been born to the world's perceptions, upon the present new plane of action, culture and development.

Were not all these oppositions foreseen?—all these conflicts and fermentations which were so sure to be produced in the world, foreseen? Most surely. Also, the results of such advanced actions and the works the manifestations would call out from spirits, angels and mediums. The future, as well as the past and present, is all in plain view of the highest spirit intelligences as plainly as a direct road is, to the view of the lesser cultured intellects. It is seen and known as a result of transactions, not in any sense predestination or foreordination. Hence, mortals who undertake to check it, or to divert it from its direct course, will fail and suffer the consequences of their ignorant, selfish and ambitious actions. Spirits too who do thus will find themselves checked in their career by enlightenment and "fraternal actions, for a better and nobler

work than to be laboring to keep the light from shining and the car of progress from moving to bring about "peace on earth and good will to men."

It is truth that will advance this great angelic work; not error, deceit, superstition, mysticism, and efforts to keep the human mind moving in the old ruts, because of better pay and easier travelling. Hypocrites, sycophants, or the vampires of war and priestcraft, are not those who will give to man this inestimable blessing of peace and good will; but it is the sober, certain truth, in reason and equity of thought, that will aid it to do it. The angelic determination is to establish this truth and this reason in such a way that intellect shall be spiritually educated, that truth shall glow clearly to all investigating minds, as brightly as the unclouded sun in its meridian splendor.

This grand work will march on unto a full and complete consummation of its purposed achievements, as planned by the highest spirit intelligences, by whose influence, direction and power the spiritual movement has been initiated, and its coming grandeur and magnificence prefigured. To labor and to educate, to go on conquering and to conquer error unto truth; superstition unto light and knowledge; cruelty and destructiveness unto good will, kindness, mercy and love; passion and ignorance to see the more correct and better way; intemperance unto sobriety; self-denial and self-control; licentiousness and animalism unto and through a species of stereopticon views of self and the results of such individual actions, unto perceptions of hereditary influences for their own and others good; to work upon these planes is the work of mortals and spirits who love truth and Spiritualism, for their excellent and immaculate virtues.

Another purpose we have in communicating is, to mention that the leprosy of theology in any of its forms, however mild or whatever the name it now assumes, or may assume, is the same disorder still, and that it cannot be grafted to live long, upon the educated world of mortal and spirits in this epoch of progression, especially upon Spiritualism. When they shall get all of their points secured and placed as they think they will need to warrant success in the same ingenious and designing spirits and selfish and susceptible mortals having the same intent—will avail themselves of every manifestation to propagate their interests. Wonderful! How faithful! What discernment! This sort of gaze must assuredly be directed into the cash box and upon the stock market! It is amazing! But these matters so unpleasant to the true hearted Spiritualists in either sphere, are yet to be for a while longer, till fermentation and conflict cease, when the ebullition of corruption will have been worked off and then the true will remain.

Angel-watchmen are upon the walls and towers and minarets of the spiritual zion. They will see to it you may depend, that the cause of Spiritualism shall in no event falter in its way of progress. It is hoped to so influence by kindness, love and reason, toward our opposing brethren of the mortal planes, by their spirit friends and friends of the great cause, that they will all work with out-spoken truthfulness in such a way as to convince these sectarianists and selfish people, that their course as being pursued, is anything but true and progressive Spiritualism; that it is leading the way into the night and gloom of error, evil and ignorance, because the deceit is plainly visible to mortals much more to spirits and angels. For all that is error and named evil, working against the welfare of mankind, Spiritualism is the working power to eradicate it, and in its place to promote education, liberty, equality, charity, temperance, and all of the many virtues to eventuate unto the grand universality of spiritual triumph. In these views of the matter of spiritual enlightenment, spiritual educators are much needed, but not any masters, rulers, priests or ministers; simply equal workers directly among the people with the people and for the people—all in the strictest order and harmony of action and fraternity—in no sense above the people or in any manner below them. O ye people, our friends and our brethren all! If any among you be more gifted with light and capabilities to unfold truth than others, in accordance with free spiritualism, discussing and reasoning about all other matters of the world coming before them and you, let such be your teachers if you desire teachers; but in no sense in a spirit of bigotry and sectarianism. Such spiritual workers or mediums, as they may be named, will be enlightened in their thoughts and intuitional developments with all the capacities of the spirits and angels; leaving for the mortal to care for the mortal parts, as becometh Spiritualists of the higher aspects; they without dissimulation, doing their duty and living unto themselves and their kind, unto the true laws of nature and unto their lives and beings as we have before stated as one of the people only. And this may not be so small a duty to fulfil as many may suppose, but nevertheless the requirements are positive and cannot be escaped or disregarded with impunity.

Thus my friends we have written out a few aspects of Spiritualism in part, as we notice its progress and observe its standing in the world material and spiritual at this time. Nothing in nature can be more lovable and beautiful than is Spiritualism, free from the clouds and darkness that shrouds its light to many minds. Its enemies, more particularly the priesthood and the ministry, by their actions and influences, are really

injuring themselves more, as it seems just, than it is possible for them to injure Spiritualism. Therefore my friends fear not! Be in no hurry to advance the cause. Be patient, contented, passive and fraternal. Growth is going on in the seasons of its progress, and the glories of Spiritualism in its harvest of benefits to mankind are beyond the conceptions to name. They are incalculable and unsurpassable.

This brings me to the conclusion of my remarks. And what are the lessons we are taught by the discussion of the different phases of thought that have come before us. As a requirement they are those of mutual good will and Spiritualism; of equality and harmony; of the observance of the many virtues and the living as true men and women of the true laws of nature; of individuality as the foundation of all the structural degrees of progress unto the ultimate of a perfected life; of living in the spheres of mortality and spirituality among all of its vague, ignorant and peculiar conditions, without being contaminated, being the true individual, conscientious, sympathetic, virtuous and benevolent man and woman, that is required for true spiritual happiness. Of the human and spirit life as it is, and as we find it, without seeking in any authoritative way to compel the observance of our schemes and plans, or by any indirect way to accomplish the same object or seek to prohibit the freedom of thought, or workings of the will; but through good example and genial characteristics invite a following that will lead the world upon higher and better planes of thought and action, and purposes of mortal life. Of an absence from all creeds, dogmas, sects, societies or organizations embodying the necessity for overseers, masters, bosses, ministers, priests or popes. Yet for business observing the laws of business, in the order and regularity that is required, for the performance of material duties, may ever be done in the way and manner required, but ever according to justice, truth and right. Therefore in all that pertains to the progress of minds upon the high planes of wisdom and understanding, let good will and fraternity abound as becometh brethren, doing good wherever and whenever possible, because this action not only is conducive to your own happiness, but is a potent teacher of Spiritualism, being of such good and worthy example in all that becomes persons claiming ability to educate others, that being observed it will create such attraction and influence as to invite association, investigation and certain knowledge; hence to enjoy and defend the great truths of modern free Spiritualism.

To those who may read this article, I will say, the communicator was formerly a minister of the Universalist denomination of Christians. Did preach this faith and doctrine for many years in Boston and other towns and cities in Massachusetts, also in many other places in the surrounding states. This doctrine was based upon theories and teachings similar to other religious sects—differing only in the magnitude of its conceptions. Now as a spirit I cannot advocate that sentiment, because there is no reason for it of any sort. I have the truths of Spiritualism which are independent of all creeds, doctrines, and every sort of ecclesiasticism. I have not found any of the principal church statements or beliefs true. They are all man made and contrived for the advantage of a few minds of earth, to give them opportunity to work upon the credulity, hopes and desires of man, for their own enjoyment and happiness; or through their fears of woe and suffering for themselves and friends, to control them for their selfish and iniquitous purposes to live upon their hard obtained and scanty earnings, in luxury and power. O my mortal, dear earth friends, and many who personally knew me, who now live in Boston and other parts of the country, and have many times heard me preach; it is astonishing to a spirit of my tastes and information to see and know the corruption, falsehood and deception of the whole religious Christian Church system in all its parts and minute details. All of it is an unmitigated falsehood from beginning to end. If you, as mortals, could behold the disappointment of hundreds and thousands who change earth life for this spirit life, in not finding their heaven, their Jesus, their God, the apostles and holy angels, and all the paraphernalia of church teachings, you would be filled with surprise and amazement. Yet this is their true state and condition. A spirit released from the body of earth is simply a spirit, in spirit form here, with its conditions all the same, and as acute as in the material, only quite unable frequently, from lack of strength or growth and knowledge, to manifest in a material sense. But, like all other matters of progress upon the earth and spirit planes, spirits are fast getting the information that will enable them to appear on earth and perform their wishes there. They are now learning how to do this very easily. Many, however, from sheer disbelief, and other causes, such as fear, etc., will not try. The sooner mankind unlearn all they have ever learned, or been taught, or that has been hereditarily impressed upon their brains, the better it will be for them, the happier they will be, the more self-reliant they will be, the more they will reason and understand the laws of their own being and the laws of nature, and the more disposed to heed and follow them they will be. Let us rejoice my friends, in this freedom of a continued and a never-ending life—to progress and learn, and develop unto higher and higher states of usefulness and understanding forever and forever. Universalism was a great innovation upon the former teachings of the churches, and a great advance toward free thought. It opened the windows of the human soul and let out the dove of reason and innocence, to search for the beautiful land of life, over the seeming dark surging wastes of superstition and the rolling billows of endless suffering, woe and perdition for mankind; and with an olive leaf of peace in its mouth, it has returned with good news of "glad tidings of great joy which shall be unto all people;" as those who, by the change from the mortal to the spirit, have most surely found to be a great truth.

In this spirit life I am as free as a bird in summer in the beautiful sunlight and shimmering attractions of the flowery grove and the lovely fragrant fields—free in the joys of spiritual associations—gathering to my soul the affections and sympathies of spirit life—bound by no formalities, fashions or customs—free in the possession of the wealth and treasures of a well meant life and a conscious conviction of having done faithfully a duty due from me to my brother man. Free in this grand and glorious enjoyment of ability to return to earth, and still work out the love of my soul and being, for the welfare and happiness of mankind. It is joy unfathomable! I can do more here in a day, as I now have ability, with the

knowledge I have gained to know how to work for human good, than I could in a lifetime have done in the former way in material life and ignorance such as hampered me when in the mortal form.

My heaven (all the heaven there is) is the possession in the beings soul of these prizes of happiness that I have named. I do not know that I could make myself miserable or unhappy if I should try. I have no occasion for the experiment. But I do observe all around me, many whose labors were of a different cast, a zealous work of teaching the terrible state of the wicked, which was to occur in the spheres of the immortal, if they did not become converts to a popular faith and adherents to a popular church. Many are doing the same work now in earth life and they will likewise reap their reward and the result of their labors in the same manner as those who have gone before. Their sadness now consists in knowing that they taught error and woe, producing the means of much sorrow and ignorance among mankind. Now they can see the effects of all their works and teachings, mistakes and superstitions, as a panorama continually passing before them. My own religion as a minister of the gospel, as I then believed and taught it, had no such definitions. Its whole purport was to happily mankind—to establish a working growth within himself if he would think—to develop himself upon a higher and more advanced plane of progress and free thought. Hence to-day in my sphere I am happy! happy! content and joyful in this brilliant abode of limitless immortality and Spiritualism. Signed

HOSEA BALLOU,
Late of Boston, Mass.

The Curing of Disease.

The curing of disease has been practiced ever since man has known himself, and the manner of effecting cures has been as varied as the diseases themselves.

From the various "pathies, isms and ologies," down to the passes of the modern "healer," all good that was effected, as well as the results that followed, are buried in the past.

All medicines have peculiar virtues, whether derived from the mineral, vegetable or animal kingdoms, and are acted upon by the human system in a peculiar way, whether in large, small or infinitesimal doses,—all, no doubt, were used with good results to some, while bleeding, purging and blistering, etc., have had their good or ill effects, as they were driven to extremes or not; but disease is master still.

Faith has played its part, and still is working wonders as belief holds sway, and will continue to do so as long as the mind or will power is held in abeyance, from a want of knowledge of its capabilities.

We hold that the God of Nature does all things well, and if he has made it possible for man or woman to contract disease or suffer pain, as a result of imprudence or otherwise, he has also given them a natural remedy, which, when properly developed, will not fail to cure them.

Faith has been the harbinger or forerunner of statuvolence, or the natural gift or remedy to man, that, for causes beyond his control, has dormant lain for ages, and simply is educated somnambulism, or a peculiar state, that heretofore has often been unknowingly or accidentally entered, assuming oft a trance or cataleptic condition, which most physicians, even now, consider a disease, which it is not; for when its nature and capabilities are understood, it is directly the reverse, or the natural remedy to effect a cure.

A knowledge of this art has been delayed by teachings which were false, and the powers inherent in the statuvolist have unwisely been ascribed to magnetism, or an imaginary power supposed to exist in the so-called operator.

This idea eventually led to what has been termed psychology, which deceived the public by exhibitions or idiotic displays of a supposed power by those who should have known better, as the truth in regard to the condition, and the powers of those who were in it, had been published by us in the *Magnet* as well as the *Philadelphia Spirit of the Times*, as early as 1843, Dec. 2d and 23d.

For want of a better name, we at that time termed the state Bouhynism or the Bouhynitic condition; and the extraordinary powers possessed by the patients while in the state, were then and there fully described as the result of the clear-minded powers of their senses and faculties; and we dwelt especially upon our experiments with the organs of the brain, and the peculiar powers of the sense of feeling—its insensibility at will, and the perfect independence of the patients, etc.

This power—clear-mindedness—has lately been called Psychometry, and claimed to be something new, although it was described and fully demonstrated nearly forty years ago, as papers containing the original communications to the *Spirit of the Times*, are still in our possession.

There can be no doubt that every one who ever lived has been in this condition during the hours of sleep, which is then virtually somnambulism; and as we have stated, the condition is also sometime, entered accidentally, as in cases of trance, in which a condition of catalepsy is often exhibited, and which the statuvolist can assume at pleasure, showing that it is no disease but a condition which, when understood, through its insensibility can effect cures, if the mind can be sufficiently concentrated to take advantage of it.

It is however impossible, in the brief space of a newspaper communication, to give the reader a correct idea of all the powers of those who are in this condition, as it requires personal instructions and demonstrations to do so thoroughly.

The condition of statuvolence, although a natural state is now mostly induced by instructions, and when entered, from whatever cause, especially when properly educated, the subject's powers of seeing, hearing, tasting, smelling, and feeling, are much increased, so that they can use them at a distance, as well as near by; consequently their powers annihilate time and space, as well as all ideas of an outside influence, whether magnetic or otherwise; and as the existence of an animal fluid has never been demonstrated, it is necessarily a myth, and as a consequence, can have no power to cure diseases.

Cures, therefore, can most readily and pleasantly be effected by the mind or will of the patient when in the statuvolic condition, or by the insensibility state, which all who enter this condition are masters of.

It is therefore folly for any one to claim a power which only exists in the statuvolist, who at will can see, hear, taste, smell, or feel, or not, at pleasure, or render himself insensible to pain, or cure himself of disease, independent of any one.

WM. BAKER FAHNESTOCK, M. D.

Our California Correspondence.

FERNDALE, Cal., March 10, 1882.

Editor of *Mind and Matter*:

At a sitting which Dr. Hayne and his wife had August 11th, 1873, the following remarkable communication concerning discoveries and inventions which have since been made, was given through Mrs. Payne:

Question—(By Dr. Payne).—Have your scientific men in spirit life advanced much beyond us in the knowledge and practical use of electro-telegraphing?

Answer.—Most certainly, sir, we have. If this were not the case, your chances of future improvement would be limited indeed. You will remember that I have frequently told you, that in everything pertaining to the arts and sciences we are immeasurably beyond anything you can conceive of. Think you, that Franklin, Morse or any other of your great lights of earth, passing into spirit life, would lie supinely down, believing their missions filled, in the discoveries they had made in earth life? Far otherwise. When such men as they, and Sir Humphrey Davy and others, reached spirit life, they continually and indefatigably worked to advance the knowledge of those whose minds were of such a nature that they could aid them by impression. There are now [said he] in spirit life, modes of communicating, telegraphically, with each other, which are as yet unknown to you; but in time, as we are enabled to inspire you of earth, you will discover them. There are at this time parties on earth, remote from each other, who, under spirit guidance, within the next five to ten years, will succeed in solving the problem of telegraphing through a line, by having at each end, and at the various stations between, instruments into which words will be pronounced, and at every station those words will be heard and understood, instead of being as now, written by sign characters.

He said, continuing, that a second great discovery would consist in a little magnetic machine, that, by speaking into it, the speaker's words would be so recorded that at any time subsequently, by turning a crank, those same words would be given out from the machine.

And again he said the time was not far distant when operators would be enabled to telegraph between any two points without the use of a wire, as at present. The atmosphere, with its currents of magnetism, is as systematically arranged and governed by as uniform laws, as are the currents of the ocean; and all that is necessary for the understanding of the new method, is to learn the nature, direction and comparative force of the currents, and you will be able to communicate without the use of a line.

It is well known now to your scientific men, that the only obstacle that prevents your aeronautes from crossing from country to country, is their inability to guide their balloons. But the time will soon come when the learned of earth will possess a knowledge of the aerial currents so perfect that you will readily travel by them wherever you please to go.

The foregoing was copied by me from "Dr. Payne's journal, and he assures me that it was given to him at the date above written. All of the predictions contained in it have been fulfilled, except the last, and no one, I suppose, doubts but it will, too, soon be an accomplished fact.

The first two—the telephone and phonograph—are very well known; but the third may not be quite so well known. But it is a fact that Prof. Loomis has succeeded in telegraphing a distance of eleven miles without any line. He did this by sending up kites with a wire string until he found a current of magnetism going in the desired direction.

He is still experimenting in the mountains of the State of Virginia, and hopes soon to be able to telegraph any distance in the same way.

E. G. ANDERSON.

Obsession Personified.

Editor of *Mind and Matter*:

Prudent judgment must protest against the statement of the disguised control of Mrs. Richmond, wherein he teaches that a medium may exercise at will, a choice in the kind of spirits that control. It seems to me, the following case opposes that untenable idea, and gives support to your remarks in *MIND AND MATTER* of April 1st, that "We have never seen the medium or other person who had it in their power to control or prevent the action of spirits upon the mortal that they determinedly seek to use."

Over fifteen years ago, Jacob Smith killed a man in Butte County, California, through causeless jealousy. He was indicted for murder, and his trial resulted in his conviction of insanity. Since that time he has been an inmate of the asylum for the insane in this city. He is a "trusty" and goes about the city without harm or offence. He calls himself "King Jacob Beebe."

Learning that his case was one of peculiar interest, the writer invited "King Jacob Beebe" to an interview. As he introduced himself at my office he said: "The king himself was unable to call this morning, but we are of the king's household and will take any commands there may be for him."

King Jacob never uses the pronoun I or my, but always says *we* and *our*, and *thus* for *this*; he speaks of himself in the plural number. The reason for this dual dialect appears quite obvious in the sequel.

I inquired how long have you been living in the asylum? He said, "fifteen years." Why are you there? He answered, "Well, we had to kill a man in another county and therefore we were brought here." You said the king could not come, what is the king's name? Answer, "Wam-ma-ha." As I began to write it he said, "You cannot write it, we will write it for you." He wrote, "Whey-mha-hey," his u was q and the e had the broad sound of a as in Omaha.

I notice you speak of yourself in the plural number, as if there were two of you, how is that? "Well, it is a long story, but you see we had to kill a man, we did not like to do it, but we could not help it; we had to get possession of thus body. It was a hard tussle and took a good while, but we finally succeeded." Whose body is this which you occupy? "Jacob Smith's." Who is Jacob Smith? "He was a farmer up in Butte County, formerly from Pennsylvania." If you now occupy Jacob Smith's body, where is Jacob Smith himself? With an indifferent toss of the head he answered, "O, he's gone off." Do you think that is right to dispossess and drive off Jacob Smith, and take possession of his body? "O, it's an even exchange, he is satisfied." Who and where were you when you took forcible possession of this body? "We were nothing, we were nobody, we

were a chicken and they cut our head off."

On further questioning I could obtain from him no idea of the whereabouts of the disembodied Jacob Smith; nor could I elicit a word of compunction for having usurped another man's body. In a rambling way the burden of his thought was that his king and his people had been wronged; that this country was theirs, and it had been taken away from them by violence, and they the rightful possessors of the soil had been driven to foreign parts; that in some vague manner he seemed to connect his present situation with that ancient conflict.

I inquired, where did you get your name Beebe? Answer, "When we got possession of thus body, not a word was spoken. Not a word passed thus lips for sixty days, and the first word uttered at the end of that time was Beebe, and as we were a man child when we were born, and the name of thus body was Jacob, we were called Jacob Beebe." The expression being "born" seemed to answer to his advent in that body.

I am informed the testimony of the neighbors in the above named county who are acquainted with the history of this curious case, corroborates his statement, that Jacob Smith, after the murder was speechless for several weeks.

Has Jacob Smith whose body you have here any family? "O, yes, he has boys and girls, his oldest son John, and two daughters are married. They sometimes come to see us. One time the girls said to us, 'Pap, what makes you behave so?'" Here the old man laughed at the apparent absurdity of Jacob Smith's children calling him—King Jacob Beebe—Pap.

Though different, this case reminds us of that of Miss Lurancy Venum and Miss Mary Rolf, of Watseka, Ill. The responsibility of the person or medium in such cases, seems to be about the same as the accountability for contracting disease, either contagious or non contagious.

A. S. HUDSON, M. D.

Stockton, Cal., April 1882.

Psychometry in Lancaster.

LANCASTER, Pa., April 10, 1882.

Editor of *Mind and Matter*:

RESPECTED SIR:—I once heard of Psychometry, and shortly afterwards learned, through reading Mr. Wm. Denton's "Soul of things," the meaning and scope of the word. For want of direct illustration, I have never been fully satisfied until recently.

A few days ago there came into our midst Mr. Wm. H. Drake, of Brooklyn, N. Y. The gentleman's visit was primarily to learn the "Statuvolic Art" of Dr. Wm. B. Fahnestock, of Lancaster County, an old tried friend of good metal and true temper.

Mr. Drake, though, had another by-line to follow, which redounded well to his credit, as an accurate psychometer. I speak from my own individual experience in his presence, and that also of my immediate family, to say little of friends recommended. His ability to read the past of those who may place trust in him is now plain to my mind. The happy manner in which he lays out the mental characteristics and possible development, pointing out soul affinities, explaining the proper life-course to pursue, are all satisfactory and gratifying. The readiness with which he maps out the hitherto misty future, is marvellous.

Let skeptics whose doubts are not yet so weighty as to stand in their path of unbiased investigation, seek out this man, test his powers in the matters I have above spoken of, and if they come away with veiled perceptions, it may surely be rather attributed to their blindness to a truth than to his inability to clearly portray it.

As a seer, also, this man is going to the van. His mission is barely begun, but must reach a noble fulfillment, and that too, in great part, while yet in the form.

I bespeak for him warm hearts for his reception, and willing hands to sustain and encourage him in the grand and momentous work undertaken.

His labors like those of many others in the army of progression, are more of love than remuneration. I commend him to all who may need the services of a clear-sighted and truthful psychometrist.

May his little guiding star be yet to him a sun of glory.

Yours for truth and advancement,

A. N. BRENNEMAN, JR.

Criminal Christians.

Ex-Governor Robinson read at the late State Liberal League meeting at Ottawa, a statement prepared by a preacher, showing the following facts:

Convicts in the Kansas penitentiary, 640. Number of those having Christian education and attended Sunday schools, 440! Not having Christian parents, but attending Sunday school, 127. Without Sunday school training, but believing in the Bible inspiration and the dogmas of the Christian church, 37. Unbelievers, none!—*Concordia Blade*.

To the same purport a correspondent of the *Truth Seeker* contributes the following:

The only argument that has ever been offered against the taxation of church property is that the churches, by their inculcation of good morals, pay to the commonwealth more than they cost by their exemption. But look at the facts in connection with one single penitentiary in the State of Ohio. The *Cleveland Leader* of the 21st of November, 1879, publishes the report of the directors of the penitentiary for that year, in which they announce the fact that of the 1,316 criminals in the institution at Columbus, the Catholics number 133; Baptists, 65; Presbyterians, 53; Disciples or Campbellites, 18; Episcopalians, 33; Dunkard, 2; Jews, 3; Universalists, 3; United Presbyterians, 6; Quakers, 8; German Reformed, 5; United Brethren, 6; Spiritualists, 0; Infidels, 0; Methodists, 172.—*Man* (N. Y.) March 1882.

Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1882.

Editor of *Mind and Matter*:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and one 3-cent stamp. Also, any one who will subscribe through me for *MIND AND MATTER* for one year, I will send them free.

Yours truly,
FRANK T. RIPLEY,
Portage City, Wis.

Men and Ladies Wanted. See Curran's advertisement.

A PLEASANT RE-UNION.

It was our great pleasure to be one of a large company of friends who assembled at the farwell reception of Mr. Edwin Keene, given at his residence 910 Sansom street, this city, on Tuesday evening, April 18th instant. Mr. Keene and his cousin, Mr. Nelson Davignon, will next week start on their Western mission, and do not expect to return to Philadelphia before the coming autumn or winter. These young men are well supported by their spirit attendants, and the positive proofs of the truth of Spiritualism, through their respective mediumships, are thoroughly convincing and unquestionable.

Among the friends assembled, who are prominently identified with the cause of Spiritualism, were Mrs. Amelia Colby, the deservedly popular lecturer and able exponent of liberal Spiritualism; Mrs. Olive Smith, the inspired and accomplished vocalist, who has been associated with Mrs. Colby in her public labors, and delighted so many people with her musical inspiration; Miss Alice Tyson and Mrs. Stretch, two veteran Spiritualists and influential mediums of this city; Messrs. Keene and Davignon, and others.

Inspirational addresses of a high and instructive character were made by Miss Tyson, Mrs. Colby, Mrs. Stretch and Mr. Keene; while we, unaided by the spirit friends, gave free expression to the pleasing and sympathetic feelings called forth by the occasion and our social surroundings. The evening's entertainment was interspersed with singing by Miss Cornell, Mrs. Smith, Miss Nagle, and other ladies present, sometimes accompanied by Mr. Keene, who sings very finely, and sometimes, at request, by the friends generally. Cakes and ice-cream were served as refreshments, which were greatly enjoyed by all present.

An incident of especial interest was the independent slate-writing test given through Mr. Nelson Davignon to Mrs. Smith and Mrs. Colby. Mr. Davignon produced two slates, which were carefully examined by myself and all others present who cared to do so, and were found with no trace of writing upon them. After one or two unsuccessful trials with others, Mr. Davignon brought the slates in open view to Mrs. Smith, who at the time was sitting next beside myself. A small grain of pencil was placed between the two slates. In a few moments the sound of the pencil writing could be distinctly heard. The room being quite large, those sitting in the remote part of the room who failed to hear the sound of the writing, were asked to come nearer so they might hear; but before they could do so, the writing ceased. They remained standing close around the medium, when in a few moments the sound of writing was renewed. Among those who had come forward when the writing ceased, was Mrs. Colby. When the writing was completed, the slates were examined, and upon the inside surface of the upper slate were the following communications:

"DEAR SISTER:—I am so delighted to meet you here, and to hear the sweet music. I have so much to say to you when the time comes. Take care of dear sister Colby.

"Your angel sister,
"MRS. C. MONTGOMERY."

Mrs. Smith had, but a few moments before receiving that communication sang the "Old Minstrel's Farewell to his Harp," to the delight of those present, and this angel sister referred to her enjoyment of the same. The lady from whose spirit that message came had passed to spirit life but five weeks before, in the City of New York, tenderly cared for and nursed by her sister Mrs. Smith and their mutual friend Mrs. Colby, during her lingering last sickness. Mr. Davignon knew nothing whatever of these circumstances, nor had he ever heard the name of Mrs. Montgomery mentioned. This communication was written in a neat feminine hand.

Beneath the foregoing, written in a bold masculine hand was the following:

"DEAR MRS. COLBY:—Go on in your good work—the angels are with you.

ROBERT DALE OWEN."

This had been written after Mrs. Colby came forward and stood beside the medium. Some time thereafter Mrs. Colby was controlled by the spirit of Mr. Owen, who frankly confessed that his great mistake had been that he had not bodily stated his full convictions upon many points of his public labors, instead of seeking to escape popular antagonism as he had done. He predicted that for the next ten years there would be such a struggle for the advancement of truth as the world had never known, but that the spirit workers would succeed, for they were determined that the time had come, when the truth should be known and accepted by mankind. He said it would be useless to try and arrest their purpose, for they would come and manifest themselves wherever they found it necessary to do so whether they were invited, or wanted, or not.

At a late hour the friends dispersed, expressing the general and mutual gratification they had experienced in being present, and wishing Mr. Keene and family all possible success and usefulness.

By invitation we visited Mr. Davignon the next day, and under the most positive test conditions received the following very significant and encouraging communication, from the lamented medium who once was the perfect spirit mouth piece at the *Banner of Light* Public Circles. That we have the sympathy and watchful care of that noble and devoted spirit friend of truth, is some compensation for the injustice and wrong with

which we have been treated by the weak and wicked enemies of ourself and paper.

DEAR SOUL OF EARTH:—Go on in your good work of reform. I am watching over you.

Your friend for Truth,

FANNIE CONANT.

It is such assurance as the above, from the spirit wing of the hosts of Spiritualism that inspires us with courage to make one of the strongest stands any poor mortal was ever called to make in behalf of truth; and with confidence of the coming triumph of right, truth and justice over all wrong, falsehood and injustice.

"There's a good time coming boys,
Wait a little longer."

LIBERALISM IN SPIRITUALISM IN THE ASCENDANT IN PHILADELPHIA.

We have been an interested observer of the drift of public sentiment as manifested in the audiences and lectures delivered from the rostrum, at the Sunday meetings of the First Association of Spiritualists of Philadelphia; and there can be no longer any doubt that liberal and radical Spiritualism has fairly come to the front, while conservative and politic Spiritualism has steadily receded for the past year or more.

Among the more radical and able speakers who have occupied that rostrum, have been J. Frank Baxter, J. Willie Fletcher, Cephas B. Lynn, and Mrs. Amelia Colby, whose ringing radical utterances have aroused the greatest general interest. The large hall has been crowded mornings and evenings with the most intelligent, thoughtful and earnest searchers for truth, who have listened with unwrapped attention to the powerful discourses which have been delivered by these exponents of radical Spiritualism from week to week.

Notably has this been the case at the lectures delivered by Mrs. Colby, under the spirit inspiration of that friend of humanity, Thomas Paine and his spirit compeers, the hall being incapable of holding half the people who would gladly listen to the living truths that flow from her inspired lips. For an hour before the time of meeting, every seat is filled, and by the time the lecture is to begin, the aisles are thronged with those who are compelled to stand; while hundreds either do not come, because of the throng, or go away unable even to find standing room.

This ought to be evidence enough that to advance the cause of Spiritualism, the heroic and not the timid treatment of all that appertains to it, is the true policy of the hour. The people are far ahead of those who assume to lead them as the facts we have stated show. The world is ripe for progress. What Spiritualism needs most, is, men and women who have the courage of their opinions and who are not afraid to give forth the truth as it comes from that highest source of all knowledge the advanced conditions in spirit life. Be brave! be true! be faithful! and victory will all the sooner follow. There is no place in the spiritual movement for conservatism, or treasonable timidity and this will become more and more evident as time proceeds.

EDITORIAL BRIEFS.

J. W. FLETCHER addressed enthusiastic audiences at Providence, R. I., on Sunday. He will speak in Orange, Mass., the 27th, and at Springfield the 30th.

We are in receipt of various letters speaking in the highest terms of the psychometric powers of Miss Hattie Lee of Vernon, Vermont.

MRS. WILLIS FLETCHER and her son are spending a few days at Brighton, the great resort, previous to their departure for America. Mrs. Fletcher is suffering considerably from prostration.

HARRY AND LENA CRINDLE, who are now in Chicago, will start for California about the first of May. They will stop at Kansas City, Missouri, and Denver, Colorado. Any persons on this route desiring them to stop off, can address them in care of J. Matthew Shea, 87 West Madison street, Chicago, Illinois.

SPIRIT-DRAMATIS.—Spiritualism dramatized is a royal method of familiarizing the public mind with the teachings of our philosophy and its methods of instruction. Mr. Charles S. Ford, of this city, an old pioneer in the ranks, has written a new five-act play, replete with startling and strange events growing out of the possibilities of mediumship. The play will be presented for the first time, on the evening of the 23d of May, at Carncross's Eleventh-street Opera House, under the auspices of the Eclectic Debating and Literary Society, of this city. Secure your seats early.

A CORRECTION AND APOLOGY.—In commenting upon Mrs. M. A. Gridley's public censure of Mrs. Elsie Reynolds, in her address at Everett Hall, Brooklyn, March 4th, we alluded to a spurious spirit photograph which purported to be the picture of "Mary, the Mother of Jesus," as she stood for it in materialized spirit form, at the seance of Mrs. Anna Stewart, at Terre Haute, Ind., and said:

"This photograph was submitted for psychometrization to Mrs. Gridley, who, in glowing and eloquent terms, described the divine and holy attributes of as vile a spirit deceiver as ever sought to mislead honest, credulous and self-exalted people."

We wrote that with the distinct recollection that Mr. Miller had some time before published a psychometric reading of the photograph in question,

which he pronounced amply sufficient to show that the supposed spirit original was really the materialized spirit of the mythical Virgin mother of the mythical Saviour of mankind. The psychometric reading was of a high order in that phase of mediumship; and, as we regarded Mrs. Gridley as one of the finest and best psychometric sensitives in the world, we were impressed that she was the author of it. We have Mr. Miller's assurance that Mrs. Gridley never psychometrized that photograph, and therefore we acknowledge our error. Mr. Miller has not reminded us who the psychometrist was who gave that reading and we cannot now recall the name. The illustration we intended was not the less in point if some one else was the proper person to have been credited. We ask Mrs. Gridley to forgive our mistake.

What a Materialist Thinks.

259 Second Street, Detroit, Mich.,
April 15th, 1882.)

Editor Mind and Matter:

Allow me, as a godless Materialist, Liberalist, or whatever you may be pleased to call me, to thank you for the truthful position you have taken in regard to the contemplated call of Dr. Spinney for a convention of the Nation's true Spiritualists to form an organization upon true philosophical, scientific, moral, social and what-not other basis, so as to prevent them from falling into the arms of the churches.

Now, I do not write this to have one word put in print, for I am not ambitious to appear in public; but I do want to give you a few facts that may help you in the farther discussion of the subject. It is only three years ago, at Lansing, when this same Dr. Spinney was instrumental in uniting godless Materialism with pure Spiritualism, by having a Materialist elected as one of the officers of the State Association, and urged the necessity of legal power by which said association could be made a corporate body, which was done at Battle Creek the following year. Societies were subsequently formed throughout the State, which should elect delegates to this State institution, thus making it a delegative body. Formerly it was a meeting of members, who became such by paying their annual dues and receiving a certificate of membership, and why they should ever change this friendly go-easy sort of way I cannot comprehend, unless it was to make it a matter of more consequence, something akin to the grand synods or convocations, Ecumenical Councils. Perhaps they had ideas like other bodies, if owning property, buildings, colleges, asylums, homes and nunneries, and having high cockalorums with fine places and fat salaries, who would once a year deal out to the small folks such doses of God-ness, philosophy, morality, sociability and other matters as they must swallow, or no longer belong to the great washed and elected. Now what the success has been to thus formulate and construct I am unable to see.

I have been at but one meeting of this Association of Spiritualists and Liberalists, since its incorporation, and but one before that event took place, and I cannot see any advantages gained to say the least. The first was decidedly the best, because there seemed to be more freedom and harmony and greater variety.

Least of all can I see any reason why Dr. S. should desire to construct, and to formulate anew and leave out the Liberalists, godless Materialists, or anybody in fact who should seek to attend these meetings or become its members. He probably would like to be the great head centre. But he could not hold that position for any length of time. Others would necessarily fill the place. Some better, others worse perhaps. But enough, I think you are right. Yours truly,

BENJ. F. STAMM.

Editor of Mind and Matter:

Thinking some robust Spiritualist of San Francisco would advise you of the dastardly assault on Mrs. Sawyer, I refrained writing up to this date. Your keen insight into spirit and anti-spirit vandalism enabled you to make fitting comment thereon in a late number of your altruistic paper.

The following are a few facts I have gathered. Mrs. Harshberger, of this city, and Mr. Elliott, of Butte County, California, I have conversed with, and who were at that seance when the shameful assault was made.

Nearly every one who meets Mrs. Sawyer is impressed that that she is amiable and the most guileless person you often meet; and being a lamb-like non-resistant, she would at once exclaim, on waking from a profound trance, at the ruffianly grasp of a stranger, "Don't hurt me."

Note the *Chronicle's* falsehoods:

1. It says Mrs. Dorman, "the manageress, blew out the lamp." Mrs. D. declares she did not extinguish the lamp, and does not know who did, but thinks that it was some one of the disturbing party.

2. That "Mrs. Sawyer confessed everything." Mrs. Dorman, Mrs. Harshberger and Mr. Elliott assert that she confessed nothing.

3. That the expositors "found a black wig and a lawn veil." The above named witnesses saw no ring.

4. "That in the corner on the floor was the dark dress that she had worn." The dress was not removed; the waist with the sleeves of the dress were on the floor, with the sleeves turned inside out. Mr. Elliott admits there was a lawn veil over or across her shoulders.

The *Chronicle* admits three spirit phenomena—namely, Maud's voice, the Irishman's voice, and the infant's accents. It ought to have stated what it did not say, that when the last exhibit of arms was seen by every witness, four bare arms were shown at one time.

Mr. Elliott tied the cravat with a hard square knot around the neck of the medium so tightly as barely to leave room for the three fingers to crowd between the neck and cravat. The ends of the tie were then passed through the two holes in the cabinet and tied firmly outside.

As soon as the medium left the cabinet, Mr. Elliott noticed that the cravat stood open and at right angles with the wall, as if it had been starched or held out by some frame work, in the ring-like position as the neck had left it. He carefully untied the outer knot and brought out the cravat with the primary knot still intact, for minute examination. Placed upon the head of one of the women of the circle, it was too small to pass over her head by one-half.

Here was a question. How was it possible for

Mrs. Sawyer's head to get released from that cravat, violence or no violence? Although Mrs. Dorman said the medium's face and neck next day showed black or blue marks as if violence had met them. The fact (the cravat) with the lawn veil seen on her shoulder, makes an enigma to be solved by one hypothesis. That hypothesis is spirit collusion.

Mrs. Sawyer is a medium also for physical manifestations. Many have repeatedly seen an overcoat belonging to one of the sitters put on her—arms through the sleeves—in one second of time, while her hands were securely tied together.

Therefore, there is a belief in the minds of many, that a malignant spirit over-mastered her own circle of spirit guides gained control, abetted the would-be expositors, and gave the appearance of discrediting the validity of her mediumship.

Light for All on this coast does not believe in materializations. Another prodigy I am told, he does not believe in, that is, that any spirit from the unseen world can possibly tell a falsehood.

A. S. HUDSON, M. D.

Stockton, Cal., March 26th, 1882.

Notice.

A respectable widow lady would like a nice person to advance her \$100, where he or she can board it out and have a very comfortable home. Very best of reference given. Address, MIND AND MATTER Office, Philadelphia, Pa.

BARKING CRITICS.—A certain Circuit Judge was always sure of meeting some cutting or sneering remark from a self-conceited lawyer, when he came to a certain town in his rounds. This was repeated one day at dinner, when a gentleman present said, "Judge, why don't you squelch that fellow?" The Judge, dropping his knife and fork, and placing his chin upon his hands and his elbows upon the table, remarked, "Up in our town a widow woman has a yaller dog that, whenever the moon shines, goes out upon the stoop and barks and barks away at it all night." Stopping short, he quietly resumed eating. After waiting some time it was asked: "Well, Judge, what of the dog and the moon?" "Oh, the moon kept right on," he said.—*Troy Times*.

Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

DR. B. F. BROWN, Lewiston, Me., keeps MIND AND MATTER and *The Banner of Light* always on file at his office for the benefit of strangers.

MR. FRANK T. RIPLEY, notifies his friends that his address hereafter will be Horicon, Wisconsin, care of W. H. Thompson.

THE *Spiritual Offering* is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.00 per year.

MILLER'S PSYCHOMETRIC CIRCULAR will hereafter be kept on sale at the office of MIND AND MATTER and subscriptions will also be received for the same. Yearly subscription \$1; single copies 10 cents.

THE *Iconoclast* is on sale at the office of MIND AND MATTER, at five cents a copy. We will also take subscriptions for the same at \$1.50 per year. Sample copies on application.

MR. P. A. FIELD, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 88 Opera Block, Hanover street, every Sunday at 2 1/2 and 6 1/2 P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

DR. W. L. JACK, Magnetic Healer and Clairvoyant Physician, of Haverhill, Mass., is at Hotel Van Rensselaer, 219a Tremont street, Boston, Suite 1, on Mondays, Tuesdays and Wednesdays of each week, and on Thursdays, Fridays and Saturdays at Haverhill, Mass. Hours, 9 to 1 A. M., 2 to 8 P. M. Dr. Jack has kindly consented to act as our agent in taking subscriptions for MIND AND MATTER at the above named address, and is authorized by us to receipt for the same.

THE First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and doctored by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

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John C. Bundy, who for more than three years has borne in cowardly silence, and in conscious guilt, the lash of justice at our hands, for his hypocritical, dishonest and treacherous conduct as a professed friend of Spiritualism; supposing he had a chance to retaliate without liability to receive more than he gave; has mustered courage enough to make a characteristic display of his innate "cussedness" in an editorial in the last number of the *R.-P. Journal*, (the avowed organ of the Bundyite Jesuit enemies of Spiritualism, and it is given to the people of earth by its spirit originators and supporters through their chosen mediums). In order that our readers may see that we have done this moral monster no injustice, in our many exposures of his depravity, we will allow him to exhibit himself in our columns, by the light of his own creating. Alluding to the recent prosecution for libel against us, he says:

"The Commonwealth vs. Jonathan M. Roberts—Roberts Pleads Guilty and is Held to Bail for Future Good Behaviour—He Adopts the Scapegoat Theory of Colby, Cross, Newton & Co., by Shifting the Responsibility Upon 'the Other Fellow.'"

"It is seldom we refer to the man Roberts, believing as we do that better use can be made of the *Journal's* columns than to notice the ravings of this quondam friend and protegee of the *Banner of Light* ; but the importance of this case demands more than passing notice. Our readers will recall the thorough exposure of Alfred James's fraudulent practices, while claiming to be a medium for full form materialization and trance utterances. This occurred several years ago, and Mr. William R. Tice was the leader in bringing the fellow before the public in his true character of a rascal. This worthy action on the part of Mr. Tice brought down upon him the loud maledictions of Roberts and the covert opposition of the *Banner of Light* ; and it was only by the most vigorous and persistent pressing of his rights that he got a hearing in that paper. James was lauded in the colony on a boundless manner by Roberts, and Mr. Colby of the *Banner*, in an issue of that paper prior to the Brooklyn exposure, referring to James, thanked Mr. Miller for 'bringing us *en rapport* with one of the finest medial instruments into whose presence we have entered.' Roberts's language in defence of James was only equalled in extravagance by the epithets and accusations hurled at Mr. Tice, and all concerned in the exposures, including the *Religio-Philosophical Journal*, which had come promptly to the defence of the expositors, and given the truth to the public at the earliest moment, as it always does." [Bundy could not have remembered the fate of Ananias when he wrote that.—En.] "Regardless of who is hurt. Mr. Tice, believing that he owed, not only to himself, but to Spiritualism, to bring home to Roberts the responsibility of his words, instituted legal proceedings. Roberts was indicted for libel by the grand jury, and gave bail for trial. In addition, Mr. Tice began a civil suit for damages. After many vexatious and expensive delays, and great bluster on the part of Roberts, the criminal suit was called last week ; the result of the trial is given in the *Philadelphia Times*, of the 6th inst."

Here Bundy publishes a most incorrect and untruthful statement of what took place at the trial taken from the Jesuit organ in Philadelphia which was so completely brought to grief in its infamous attempt to discredit and destroy Mr. and Mrs. James A. Bliss, in which attempt to injure

the cause of Spiritualism, Bundy and his Jesuit organ of Chicago did what little they could to assist to consummate that villainy. We will take no further notice of this *Times* report, than to give its closing paragraph, which was as follows:

"Mrs. James, the medium's wife, indignantly said to the reporter, after the close of the trial, that she wished to brand Roberts as 'a liar and a perjurer. He was not deceived by my husband,' she said. 'He testified that Mr. James came to him and put the affidavit in his hands. That is false. He went with my husband to the alderman's, and saw it sworn to. It was printed in his paper a day before he swore to it.'"

Those who know anything of Mrs. James's reputation for truth and veracity, are welcome to believe that, if it suits them to do so; it can do us no harm whatever with any person who knows us. We assure the *Times* people, who, by publishing that groundless lie, made it their own, that we congratulate them on their congenial affiliation with this miserably untruthful and unprincipled woman, in their desire to injure us. Bundy, who, by copying the lie from the *Times*, has made himself the apex of the triangle of defamation, of which the *Times* and the James woman are the basic angles, having made the most of his associates, continues:

"Thus the blusterer and infamous libeller escapes the prison cell after having confessed on the witness stand that he has libelled Mr. Tice, by calling him a liar, a villain, and a thief." [If there were any truth in that statement, it would have some excuse; but as there is none whatever in it, it falls at our feet as harmless as the shaft of slander ever does when aimed at one whose character is without a stain.—Ed.] "A more aggravated libel case, or one calling for severer punishment, could hardly be imagined, and yet the self-convicted libeller is let off on his good behaviour. The extreme leniency of Judge Finletter cannot be reasonably accounted for upon any other hypothesis than a belief on his part that any man holding such wild notions concerning spirit materializations as does Roberts, is necessarily insane and not accountable for his acts and words. Had the honorable judge been fully informed upon the matter, he would have found that hundreds of people hold equally absurd notions upon the subject, who, like Roberts, are sufficiently sane to know the legal responsibility involved in committing a crime, and would have given Roberts just punishment. Every fair-minded person, knowing the intimate relations existing between Roberts and James, will laugh at the plea put forward. The *prima facie* evidence afforded by the history of the connection of these two men, points very strongly to the truth of Mrs. James's assertion that Roberts is 'a liar and a perjurer.'

It is natural that an editor and a journal that can thus slander Judge Finletter—as conscientious, intelligent and learned a judge as ever honored any bench—should become the endorser of the slanderous falsehoods of such a character as the woman James, is consistent and natural; is in accordance with the eternal fitness of things, and completely satisfies our views of propriety in such matters. Henceforth Bundy can point to his feminine endorsee as among the brightest lights of Bundyite malignity and hatred of truth. The rectitude of our position could in no way be so fully established as by such manifestations of malignant hostility as is therein displayed.

It is due to Judge Finletter and ourself, to say, what Bundy carefully concealed in relation to the trial and that was, that for nearly two days the Commonwealth were engaged in presenting their evidence against us ; and so far as the technicalities of law would permit, the extenuating circumstances of our offence were presented to the court on our examination on the witness stand. It was, therefore, upon a full and intelligent understanding of the whole case that Judge Finletter most wisely and justly adjudged the case as it was presented to him.

We have at last the unequivocal avowal of Bundy, that if he does not deny, he at least questions the reality of spirit materialization. So much the worse for him and the paper he is falsely publishing in the name of Spiritualism. For any persons who have ever witnessed that undoubted spiritual phenomenon, to question its occurrence, is enough to show either their stupidity or their dishonesty, if they profess to believe in the occurrence of other spiritual phenomena which have not been more clearly demonstrated to be true. Bundy, as we have so often shown, has not been honest in his professions as a Spiritualist, but we hardly looked for him to throw off the mask he has been wearing in that brazen-faced manner.

One would have supposed that Bundy had exhausted his malignity in that attempt to injure us; but not so. His stock of gall and bitterness, was equal to something more in the same line, and he therefore goes out of his way to assail the *Banner of Light* in the following manner:

"When people who are not only reputable citizens, but earnest and experienced Spiritualists can be with impunity maligned, and their statements of facts flatly denied by the *Banner of Light*, for asserting that they detected and exposed Mrs. Hull in New York : when that paper following its long time policy, can without fear declare that gathering to witness Mrs. Hull's manifestations, was a 'plot to cast the odium of suspicion upon her undoubtedly honest manifestations,' and that 'no flannel dummy' was found; neither any other 'paraphernalia,' in the face of the evidence to the contrary, thus abetting fraud and making its perpetrators more bold; when a paper can thus flagrantly outrage justice and live, and such cranks as Roberts can with impunity from punishment carry out the spirit of the *Banner's* policy to its ultimate, and brand an honest man as a liar, a villain and a thief, it is high time for Spiritualists, who are honest law abiding citizens to take matters into their own hands. And unless they do this, and relegate frauds, its aiders and abettors to the back ground, and diminish the crying evil, the long suffering people will through their

several state legislatures enact laws specially adapted to protect them from these mountebanks, and fix matters so that no scapegoat theories of *non compos mentis* or 'malicious or mischievous spirit intervention' can be offered in bar or extenuation."

It was an old and apt saying, "those whom the gods would destroy they first make mad." That Bundy and the *Journal* are on the high road to destruction, is very evident from the insensate anger manifested in the chagrin displayed by them, that they and their Bundyite myrmidons, are not to be allowed to trample spiritual mediums in the dust, in order that they may trample truth in the dust with them. When this dishonest hypocrite invokes the help of the open and avowed enemies of Spiritualism to aid them in procuring legislative enactments to enable them to carry on their demoniac misrepresentations and persecutions of spiritual mediums, they will hardly have the "cheek," hereafter, to pretend that they are anything more or less than the most deadly enemies of the truth, in the name of which they have been too long permitted to carry on their reasonable hypocrisy. To this last desperate menace of the Bundyite enemies of Spiritualism we say: attempt to execute it if you dare. Spiritualism cannot be legislated out of existence, or even impeded by legislative interference; and this every honest and faithful Spiritualist knows. Those who do not know it, or dare to question that fact, are the enemies and not the friends of Spiritualism. In the case of Bundy and the *Journal*, the old adage is about to be verified: "Give a rogue enough rope and he will hang himself"

The *Banner of Light* has well earned the contempt of Bundy, by its dishonest and pusillanimous toleration of his detraction and abuse and is responsible, in a very large degree, for the infamous conduct of which he has been guilty, in his efforts to injure Spiritualism. If the editor of the *Banner* has no sense of self-respect left, and chooses to quietly tolerate the insolent treatment it has received at Bundy's hands, we hope that he, Mr. Colby, will at least do us the justice to say that he is not in sympathy with us, in our determination to crush the last vestige of Bundyism within the lines of Spiritualism. The editor of the *Banner* was so little interested in the trial of himself, as to esteem it unworthy of even a passing mention in that paper, yet he calls his journal a spiritual newspaper. The *Banner* is about as near being a faithful and square newspaper, as the Bundyite organ is to being a spiritual publication at all. Spiritualism certainly needs more than one faithful and efficient exponent of the current events of the war that is being waged against it by its Bundyite and other enemies; but where are they to be found? We leave you dear reader to answer.

In closing at this time, we are compelled to dispute with Dr. S. B. Brittan, his boasted claim, that he is the one editor-at-large; we too are an editor-at-large, and at our post of duty to the dismay of all hypocrites in the spiritual ranks.

Mr. Miller, in his *Circular* for March, has an editorial reply to our editorial of February 18th last, in which we reviewed Prof. Henry Kiddle's Fraternity Address.

We see nothing in Mr. Miller's reply that needs any rejoinder from us, if we except the closing sentence of it, in which Mr. Miller seeks to substitute the relevant issue we made with him, by another issue that has no relevancy whatever. Mr. Miller closes with these words :

"To assail or to discredit mediumship in any of its phases, is, whether so intended or not, an assault upon the integrity of Spiritualism."

Mr. Miller here implies that we have assailed mediumship in some one or more of its phases, but has not done himself or us the justice to specifically state what phase or phases of mediumship he regards us as seeking to discredit. As we have no consciousness of having assailed or attempted to discredit any phase of mediumship, we are left to conjecture what he does mean, by seeking to place us in a false position. Some of our readers will remember that in his address, referred to, Prof. Kiddle took the following position :

"To depend upon spirit communication by which we may be guided in business affairs, money speculations or personal conduct—in which we should be directed by our own judgment, conscience and enlightened intuition, is to renounce or own selfhood, etc."

To that statement of Prof. Kiddle, Mr. Miller objected and insisted that it was proper for men and women to depend upon spirit communications, "in money speculations and personal conduct." We took a decided stand with Prof. Kiddle upon that issue, and against Mr. Miller, and supported that position by a course of reasoning that Mr. Miller has not ventured to answer.

In our observation of the practical operation of spirit intercourse with mortals, we have seen nothing more irrational, or more to be deprecated than the too general disposition to pervert it to promoting the interests and selfish desires of individuals, rather than the welfare and happiness of humanity. Indeed we have seen nothing that has tended more to disgust sensible people with Spiritualism, than the intense selfishness with which it inspires those who are animated by a developed tendency to self-gratification rather than to a philanthropic solicitude for the welfare of all mankind. Too many persons as soon as they

are convinced of the truth that communion between spirits and mortals is a realized fact, than there whole thought becomes how they can make it subserve their personal interests to the largest extent. They do not seem to realize, or, if they do realize, to remember, that spirits have risen, or should have risen, above the plane of selfishness on which they lived as mortals. Their opportunities of communicating spirits begins and end with the refrain ;

"Bless me and my wife; my son John and his wife;
Us four and no more. Amen."

High, pure, and wise spirits assure us that while selfishness is the curse of spirits in the body, it is infinitely worse for spirits out of the body; and is destructive of all true spiritual progress. It is not, therefore, a legitimate use of mediumship to convert it into a means of promoting the special interests of a few, where the common interests of many are involved. We have avoided as far as possible, encouraging spirits to lend themselves to promoting a spirit of selfishness among those who have been convinced of the truth of Spiritualism, and this because it tends to keep spirits upon the mundane plane of selfishness, when they should be exerting all their efforts to promote the interests of humanity in the spirit life, in order that the interests of mortal humanity may not be weighed down and kept down by the obstructing influence of spirit selfishness.

Mr. Miller says: "We see no argument in favor of the Kiddle-Roberts interdict against *business* mediumship." Mr. Miller in his classification of the different phases of mediumship, assumes that *business* mediumship is one of those phases. We deny that there is any such phase of mediumship as is characterized especially by the adjective *business*. No medium, who is honest, will claim that either themselves or spirits through them, can transact any business that appertains to the duties or necessities of others; nor will they claim that what is communicated through them can be safely relied upon as a matter of guidance in the conducting of mundane affairs. All that any medium can properly claim to do is to sit for spirit control, leaving everything to the circumstances attending each sitting, which universally vary according to the condition of the sitters and their surroundings. We have had mediums to ask us, before sitting, what kind of sitting do you want, as if they could, as true and honest mediums, have any option as to the nature of the communications that controlling spirits would make through them. Such mediums need to be informed that they can in no way so effectually impeach their own claims to be honest mediums, as by assuming that, they have any discretionary agency in the communications given through them. Such mediumship is on the plane with what is called "fortune telling," and has no legitimate relation to genuine and trustworthy spirit control. Spiritualists can make no greater mistake than to seek to drag Spiritualism down to the level of the blind folly of fortune telling.

In discountenancing what Mr. Miller calls "*business* mediumship," we do not feel that we are assailing or discrediting mediumship, proper and legitimate, in any of its phases, nor do we feel that we are assailing Spiritualism. On the other hand we feel that we are defending both mediumship and Spiritualism against one of the most injurious and insidious dangers that beset them. And there we rest.

Under the head-line, "Just What Was Demanded"—'Go on! You are not Alone,' in the *R.-P. Journal*, of the 15th instant, we find the following:

"To the Editor of the R.-P. Journal:

"Mr. Currier and wife and self and wife congratulate you on your last editorial relating to the Hull affair and frauds in general. I am glad that one journal stands opposed to those cheats. Go on! you are not alone.

"Haverhill, April 4th, 1882.
"In a letter dated April 5th, Mr. P. E. Farnsworth, of New York city, says: 'The 'Hull Team of Frauds' article was just what was demanded.'"

We wonder that Bundy had not more regard for the spiritual reputation of the five persons he alludes to, than to publish their shame in that heartless manner. It is not pretended that either of these libellers of Mr. and Mrs. Hull ever attended one of their seances, or that they had any personal knowledge of a single fact that could excuse, much less justify their sympathy with Bundy, in his groundless attempt to defame and injure them. These people profess to believe Spiritualism true, and pretend to favor its propagation as a source of true knowledge of the after life which will make men and women better; and yet without one fact that would serve justly to condemn a dog, they seek to injure, by the vilest accusations, Mr. and Mrs. Robert Hull, who are, in every attribute of true manhood and womanhood, as much before their accusers as worth is before unworthiness, honesty before hypocrisy, and rectitude before moral turpitude. No amount of slander from such reckless defamers can do Mr. and Mrs. Hull the least harm with those who know them, and who have witnessed the manifestations of spirit intelligence and power that have occurred at the hundreds of seances given by them in the presence of thousands of people. We congratulate Bundy that he has found five persons who are willing to share the moral responsibility of his infamous treatment of Mr. and Mrs. Hull.

Henceforth, G. H. Geer and wife, W. H. Currier and wife, and P. E. Farnsworth, will train under the Bundyite rag, and no longer insult the flag of Spiritualism by appearing among its defenders.

But the true inwardness of Bundy's dying effort to injure Spiritualism is made manifest in the following most significant appeal. He says:

"To thus unwaveringly and unceasingly hold the *Journal* to its course requires an outlay of vital force and large weekly cash expenditures. Hence we feel that we need not only the admiration and commendation of good people, but their zealous and untiring assistance in increasing the circulation of the *Journal*, thus strengthening both our heart and our exchequer." [The italics are our own.—Ed.] "Our opponents sit up nights to hate us and scheme against us," [Poor conscience struck fool!—Ed.]; "is it too much to ask our friends to spend a few hours in canvassing for subscribers? Give us greater pecuniary evidence" [Italics our own.—Ed.] "of your desire for us to 'Go on!'" [How do you like that justly deserved snub, Messrs. Geer, Currier and Farnsworth?—Ed.] "Show us that a paper which has the courage and independence to print 'just what is demanded,' can be backed by an active and efficient constituency" [How contemptuously Bundy treats the cheap "soft solder" of Geer, Currier and Farnsworth!—Ed.] "which will enable it to be an important factor in solving the most important problem of life—If a man die, shall he live again?"

Reader, just think of it! Bundy professes to be a Spiritualist, and yet he claims that he knows no more about the truth than did old Job, who was fool enough to ask, "If a man dies, does he live again?" Where is there any sensible, honest Spiritualist who would ask such a question or think it worth while to answer it? Spiritualism, if it has demonstrated anything, has demonstrated that man, as an individual being, never dies; and that there is no longer any rational ground for old Job's "if."

Now, as it always does us good to commend anything we can, even in our most bitter and deadly enemy, we cannot but express our strong approbation of Bundy's appeal to Geer, Currier and Farnsworth, to show the honesty of their professions of sympathy with him by something more substantial than lip encouragement, which he, Bundy, contemptuously flaunts in their face, as worthless. Empty words of "admiration and commendation" will not strengthen either the heart or exchequer of the editor of the *Journal*. Gentlemen, you ought to have known this without making it necessary for Bundy to publicly kick you into a realization of his crying need. Take our advice and hurry to his help with pecuniary encouragement, or you will not long have the *Journal* as your organ. We demand honesty and fair play even for Bundy and the *Journal*.

WAS A PHOTOGRAPH OF MARY THE SPOUSE OF GOD, AND THE MOTHER OF JESUS CHRIST, EVER OBTAINED AT TERRE HAUTE?

Mr. Charles R. Miller persists in asserting that such was the fact, in the face of the most positive evidence to the contrary. We therefore have no other alternative than to show that either Mr. Miller is incapable of rational thought upon that subject, or that he wilfully adheres to a belief that he knows has been demonstrated to be without any foundation. We regret this necessity, for we would like to think Mr. Miller an ingenuous and sensible man, and this we cannot do under the circumstances. What are the facts?

At a seance given at Terre Haute, Indiana, by Mrs. Anna Stewart, a female spirit appeared, who claimed or pretended to be, "Mary the Mother of Jesus Christ," who told Judge Lawrence that she would give him a photographic picture of herself through Mrs. Stewart's mediumship. A photographic picture was produced, as we believe, by spirit power, which the spirit alleged, and Judge Lawrence believed, was the photograph of "Mary the Mother of Jesus." Convinced that this was the fact, Judge Lawrence had the photograph extensively copied, and sent it far and near as a correct representation of the spirit of "Mary" as she appeared in materialized form at Mrs. Stewart's seances. At a subsequent seance, a Mr. Young, who thought he saw in the photograph a copy of a statue of a young girl standing on a pedestal of stone, confronted the same spirit with his conviction of that fact. Finding it necessary to explain away Mr. Young's ruinous discovery, the artful spirit personator of the mythical "Mary the Mother of Jesus," bethought herself to get a tambourine from the cabinet and stand upon it, imitating as nearly as she could the attitude of the figure of the statue, of which the photograph was a copy. This was enough to satisfy Judge Lawrence that the spirit was truthful and acting in good faith with him, and he went on to circulate his cherished photographs industriously. Prior to this act of spirit deception, another spirit claiming or pretending to be "Jesus of Nazareth," had materialized at the same seances, and palmed upon Mrs. Lucie E. Lewis, of Jacksonville, Fla., a photograph of a common engraving representing that mythical idol of the Christian world, which he claimed was a photograph of his materialized spirit form. These spurious spirit photographs subsequently came into the hands of Dr. J. R. Buchanan and Mr. Miller, who subjected them to psychometrization by some of the most reliable psychometric sensitives in Brooklyn and New York; with the invariable result that they were pronounced to be what they purported to be, the photographs of "Jesus Christ" and "Mary" his alleged mother.

Shortly thereafter we saw these photographs,

and at a glance recognized their deceptive and fraudulent nature. As it was our duty to do, we publicly stated our reasons for questioning the authenticity of those photographs, and thence called down upon ourself the ire of Mr. Miller, who, in the interests of psychometry, saw the necessity of defending the claims and pretences of the spirit authors of them.

So confident were we that a shameful spirit fraud had been perpetrated in the production and presentation of these spurious pictures, that we pledged ourself not to rest until we had found the originals from which these photographs had been copied. Some months passed before we found the original of the "Jesus" picture, and this in a singular manner. At a circle given by Mr. and Mrs. Bliss, at 1620 South 13th street, this city, Mr. Bliss was controlled by Captain Hodges, Mr. B.'s guide, who told our brother Edward, who happened to be present, that he wanted him, at the close of the seance, to go up to the parlor on the second floor, and open the book he would find upon the centre-table, at a place marked by an inserted friction match. He did as requested, and there found the original of the "Jesus" picture that had been given to Mrs. Lewis. So palpable was the spirit fraud perpetrated upon Mrs. Lewis in the name of "Jesus," that no one has been found who has dared to attempt to excuse or palliate that monstrous and wicked imposition by a spirit who assumed that personation to deceive and destroy a most estimable lady and grand medium, which was too sadly and effectually accomplished through that spirit deception.

It was a longer time before we could get on the track of the original of the "Mary" picture; and this too was brought about by circumstances so strange and peculiar, that we feel called upon to state the particulars. Some time in the latter part of the winter of M. S. 33-4, we received a postal card from Mr. Frank Ripley, at Dayton, Ohio, informing us that he expected to start the next day for Philadelphia, at the command of his spirit guides, to see ourself, about what, he did not know. We thought nothing more of the matter until informed that Mr. Ripley had reached Philadelphia, and we awaited his call upon us. Two days after, not having seen him, we were told that Mr. Ripley was about to return to Dayton without seeing us. At a loss to understand the matter, we went to look him up, and then learned the facts of one of the strangest mediumistic experiences that we had ever known. Mr. Ripley informed us that he had no recollection of having written and mailed the postal card to us, nor had he any intention whatever to come to Philadelphia, and only inferred he had done so from the fact that twenty dollars were missing from his pocket book, and that he could recall nothing on the way from Dayton to Philadelphia until he came to consciousness on Broad street, in this city. As soon as he found where he was, his only thought was to get back to Dayton, where his friends were in ignorance of his whereabouts. Mr. Ripley was controlled by his guides, who said they had lost control of him, or rather the control of him had been taken from them and withheld until shortly before we found him. Making him our guest until he was to take the cars back again for Dayton, in conversation with him at our office, it chanced to be mentioned that we had a photograph purporting to be that of the materialized spirit of "Mary the Mother of Jesus," when Mr. Ripley mentioned the fact that he had seen a copy of the same picture precisely, upon a glass panel on the steamer "Ben Franklin," that plies between Cincinnati and Louisville. On looking at the photograph by the light of that information, we became convinced that Mr. Ripley was correct in his interpretation of the photograph.

Some time after, Dr. Campbell, of Cincinnati, wrote us, confirming Mr. Ripley's statement, he having carefully compared the "Mary" photograph with the picture on the glass panel on the "Ben Franklin." This second demonstration of the real nature of the "Mary" photograph, caught the eye of a lady friend, of Philadelphia, who called our attention to the fact, that in an English art publication, to be seen in the Mercantile Library of this city, we would find the original engraving in mezzotint original of the "Mary" photograph, which was a correct representation of the statue of "Highland Mary," by Spence, an English sculptor. Availing ourself of this information, we compared the "Mary" photograph with that picture of the statue of "Highland Mary," and found them to be absolutely and identically either the one the copy of the other, or both of them copies from one and the same original. We had a correct photograph copy made of the engraving in Virtue & Co.'s art publication, and sent it with a copy of the "Mary" picture to Mr. Miller. So much by way of recapitulation and explanation.

With this unquestionable and conclusive proof of the spirit fraud perpetrated upon Judge Lawrence, before him, Mr. Miller says, in his March Circular:

"As there is a wide divergence of views growing out of the resemblance of the Terre Haute picture—as nearly identical as would be possible, considering the difference in design and history of the pictures—with the photographic copy of the 'Highland Mary' engraving, we propose, instead of following the example of Mr. Roberts, and rushing like a horse without his rider into battle, to get at the facts, without which no accu-

rate or reliable judgment in the premises can be formed.

"MIND AND MATTER and ourself start out in record as to the facts."

"First—That the Terre Haute picture is a representation of an actual occurrence—the appearance of a full form materialization at one of Mrs. Stewart's seances, as the form stood before the camera in the presence of Judge Lawrence, Dr. Pence, Mr. A. L. Hatch and others.

"Second—The 'Mary' or Terre Haute photograph is a very—almost—exact resemblance to the well known and greatly admired Spence's 'Highland Mary' statue."

So far from agreeing with Mr. Miller, that the "Mary" or "Terre Haute photograph" is a representation of an actual occurrence, we have in the plainest language repeatedly denied it to be so. The Terre Haute or so-called "Mary" photograph is absolutely nothing more nor less than a photograph from an engraved representation of the statue of "Highland Mary," by Spence; and any pretence by spirit or mortal, that it is anything else, is an unfounded absurdity. Whatever excuse Mr. Miller, Judge Lawrence, Dr. Pence, and others, may have had for believing the photograph given to Judge Lawrence was the photograph of a spirit form, that excuse no longer exists, when it has been demonstrated, and Mr. Miller admits that "The 'Mary' or Terre Haute photograph is a very—almost—exact resemblance" to the engraved representation of Spence's statue of "Highland Mary." That Mr. Miller should persist in trying to screen the untruthful spirit deception, in the face of such crushing facts, is simply amazing, and can be accounted for on no other principle than that Mr. Miller has surrendered his reason to untruthful spirit influences. Whoever the spirit representing herself to be "Mary the Mother of Jesus," is, she stands convicted of having practiced a vile deception upon Judge Lawrence, and through him sought to deceive many people as to her real identity. If there ever was such a woman as "Mary the Mother of Jesus," it is certainly most improbable that she would come falsely pretending that she wore a Scotch plaid mantle, and standing upon a pedestal on which the representation of Scotland's emblem, a rough burr thistle, lies at her feet. The fraudulent nature of the photograph as a picture of a materialized spirit must be apparent to any person, conversant with the facts, except Mr. Miller, Judge Lawrence and Dr. Pence, who have devoted their efforts to make successful one of the boldest spirit frauds that was ever attempted.

To show the absurd length to which Mr. Miller has carried his subservience to this spirit deception, we quote from the March number of the Circular as follows:

"PSYCHOMETRY TO THE FRONT."

"We submitted the 'Mary' photograph (Mr. Roberts' copy of the Terre Haute materialization) to psychometric interpretation through Mr. George Cole. Placing the photograph in an envelope, we handed the sealed envelope to Mr. C., with the following result:

"READING."

"Comes from a spirit, and I judge, from the sensation it is a spirit in high standing or a representative spirit. Seems not to have come direct from the spirit; in another way—a little confusion. Spirit had not expressed itself fully or said all it wanted to say."

"Inclosing Mr. Roberts' photograph copy of the 'Highland Mary' statue, and sealing the envelope, we handed the same to Mr. Cole and the following is the reading:

"This is not a communication at all. I take this to be a spirit photograph of a female character. Strange that you bring the same into my hands again. (The italics are the Psychometers). The spirit of which this is a portrait, occupies a most eminent position. My impression is that the person has been dead many years. Person widely known in the place where she lived and was brought up."

"I get also that there was a tremendous event connected with this person. Seems to me it had the effect of overturning old and establishing new things. I also see that the new order of things established during her life has been going on ever since and increasing. The name of the person it is not given me to utter."

Now it must not be forgotten that the latter reading by Mr. Cole was the psychometrization of the photographic copy of an engraving that represented a marble statue giving the sculptor's ideal of "Burn's Highland Mary," and had no immediate relation to any spirit or mortal that ever lived. And yet Mr. Miller says of it:

"Psychometry is grandly vindicated in the foregoing, especially in the latter reading. Mr. Roberts sent us two photographs in the same envelope, and this contact gave us blended forces. In all such cases Psychometry takes cognizance of the strongest mentality—the dominating force. Hence we have (as we are entitled to have) from both pictures descriptions of one personality, the dominating one of Mary, the Mother of Jesus. Besides we may not know how completely blended from common purpose and loving attachments, were and are the lives of these two personalities."

To which it is only necessary to reply, in order to show the utter fallacy of Mr. Miller's far fetched conjecture, that no one before him ever considered a stone statue or a photograph of a photograph as human or spirit personalities. Mr. Miller proceeds:

"Inclosing the 'Mary' and 'Highland Mary' photographs in separate envelopes, we directed our reporter (Miss Williamson) to submit the same for psychometrization to Mrs. Carrie Tryon, 409 Atlantic Avenue."

"THE FOLLOWING IS

"THE MARY PHOTOGRAPH READING."

"I feel a strong, powerful male influence. Now I feel an influence as of a foreign clime. I find a woman draped with a mantle, one that has lived a good while ago. The spirit has manifested in

many places and occupied a very prominent position, and now comes to co-operate with the spirits of this time. It is an ancient spirit. It takes me back to ruined cities. A very strong beautiful influence. I want to speak of Christ and Mary. I get Mary at the stable or inn. This spirit belongs to the band of spirits who are going to control the Art Gallery, and control every new unfoldment for the development of the race and instruction in spiritual things. A placid, beautiful, holy, calm female influence.

'Along with this comes that overpowering male influence—one of a strong will.'

Of that psychometrization of a photograph that has no relation whatever to any spirit or human personality, Mr. Miller says:

"Here is identification and authentication of the 'Mary' photograph, of a character the most definite and complete. And such is the searching power of psychometry that it brought out 'the strong, powerful male influence' (Mr. J. M. Roberts), who had handled the photographs, and by that contact left an impression so indelible, that the real character of the portrait could not be reached until Mrs. Tryon through psychometric perception had pierced the foreign but dominating influences that surrounded the picture."

It would be amusing, if it was not sad, to see Mr. Miller's ingenuity in finding what he calls facts to support his lamentable hobby. Mr. Miller calls the psychometrized picture the 'Mary' photograph, when it had no more to do with any spirit or mortal person than the paper upon which the picture was seen. But let us follow him further. He says:

"Next in order Mrs. Tryon gave a psychometrization of the 'Highland Mary' photograph."

"The same flow of magnetism, but stronger. There is a connection, a link that binds them together. I feel as though I would like to look up to one stronger than I. But this holy calm, earnest supplicating influence pervades it. I feel like saving our work is connected in the spirit: let us work together on earth."

"This draws a combination of influences, the powerful and the gentle, and all working together. 'There are more of us yet to come.' This work of the Art Gallery is one of the greatest that has ever yet been attempted, and one which will be successful."

"There is a large band all combined. To our perception of things, it is evident that the lives of these two spirits were so blended by the co-operation and affectionate relations existing between them, that the dominating spirit (Mary, the Mother of Jesus) could as easily and instantly take on the form of the 'Highland Mary' statue as could Spence, the artist-sculptor, conceive of the ideal which he afterwards formed and produced as an objective reality in stone or marble."

It is enough to knock the bottom out of this theory of Mr. Miller to call his attention to the fact that Spence, the artist-sculptor, in order to show that his conception was of a beautiful young Scotch lassie, who had never known what motherhood was in her own experience, and to make the fact plain sculptured a life-like thistle at her feet. Had the spirit of the so-called "Mary, the Mother of Jesus" appeared as a Jewish Matron, instead of pretending to masquerade as a marble statue of a Scotch peasant girl, the shallowness of her deception would not have been so complete, and the gentlemen who have seen fit to endorse her deception, Mr. Miller included, would not cut the sorry figure that they do as upholders of a bare-faced spirit fraud.

To any one who has had the prudence to weigh the import of the so-called psychometric readings which we have quoted, the fact must be apparent that both the sensitives, Mr. Cole and Mrs. Tryon, were influenced in what they said about those photographs, by spirits who were interested in keeping up the deception that was begun, and is being kept up by untruthful bigoted Christians—most probably Catholic—spirits, to cast ridicule upon Spiritualism, and disgrace those who put faith in their masquerading nonsense.

Can any one fail to see the terrible sarcasm in the spirit dictated expression through Mrs. Tryon: "There are more of us to come. This work of the Art Gallery is one of the greatest that has ever yet been attempted." The spirits who said that, are bent on leading Mr. Miller a dance that he will repent of at his leisure. We very well know that we must incur the enmity of Mr. Miller, in thus showing him the delusion under which he is laboring, but we prefer that, to silent acquiescence in a course that can have but one effect or one ending, and that disastrous to him and his publication.

Is it, at all events too much to ask of "Mary, the Mother of Jesus" that she will refrain from assuming the role of the statue of the love-sick lassie sweetheart of Robbie Burns. There should be propriety in the coming of materialized spirits, as in all things else, and we for one shall insist on it, even if we have to convict spirits of the gentle sex, of fraud and imposture, to compel an observance of that propriety; and thus give offence to their gentlemen endorsers.

The next quarterly meeting of the Spiritualists and Liberalists of Van Buren and adjoining counties will be held at Longwell's Opera House, Paw Paw, Michigan, commencing on Saturday, May 6th, 1882, at 3 P. M., and continue over Sunday, May 7th. C. B. Lynn, of Boston, Mass., and Mrs. E. C. Woodruff, of South Haven, Mich., are engaged as speakers. We expect good music, and extend a cordial invitation to the public to join with us in making the convention one long to be remembered. L. S. Burdick, President, Kalamazoo, Mich.; E. L. Warner, Secretary pro tem., Paw Paw, Mich.

THE WARFARE WAGED BY OUR ENEMIES.

We have of late received several letters informing us of the untruthful, malicious, and criminal conduct of persons, who are regarded as influential Spiritualists, and who in their efforts to injure us, and destroy our influence as a man and journalist, have been guilty of the most unfounded and wicked aspersions of our character. The following is one of those letters to which we condescend to make this public reply, in order to deprive these mendacious malignants of the poor excuse of ignorance for their contemptible meanness:

FARMINGTON, Ohio, April 6th, 1882.

"J. M. ROBERTS:—DEAR SIR:—I have before me a letter written under date April 4th, 1882, by one quite prominent in the spiritual ranks, whose name I will withhold, from which I quote: 'But I have a letter from a quarter of Philadelphia, just received last week, stating the party has seen a man who was with Roberts during the Bliss expose, who said R. knew them frauds, and said he would defend them. He had a book to be put out on materializations, and he would defend them any way—that James had made affidavit that he committed fraud and Roberts knew it, as does every one who knows James.'

"This writer and lecturer is down on materializing mediums. In the same letter he says: 'About these materializations, etc., I don't believe. I think the whole crew a disgrace to materialization and black frauds—Hull, Christie, Sawyer, and all.'

"Now I am too old in years and in Spiritualism to be affected in the least by anything like the above; but sometimes one is in a position that he would give a good deal for a club, so if you feel disposed and will give me the names of two or three prominent men—say lawyers, or officials, or business men, who have known you, say the last twenty years, I would like to write them for the character of J. M. Roberts for truth and honor as they have known it.

"It seems to me that with this club I could deal a blow to some upon the place where their brains ought to be, that might start that sluggish organ into life.

"Do as you choose about this. The idea is for my good, and possibly the enlightenment of some who desire to be honest and just but are misinformed—not to appear as your vindicator, for I think you are not on the hunt of character.

"What is to be the outcome of Spiritualism? It seems as if earth and hell were moved to destroy mediums. Have the spirits of light and wisdom gotten sufficient hold of the elements through which they work to hold the fort against the elements of darkness? For the sake of our poor enslaved humanity, both embodied and disembodied I hope it is so.

"Yours very truly,
E. F. CURTIS."

What right has any lying hypocrite such as the "writer and lecturer" referred to in that letter, to claim to be a friend to the commonest decency or honesty, much less to Spiritualism, the very name of which he pollutes, when he is mentioned in connection with it. Mr. Curtis has wisely or unwisely withheld his name, and left us to conjecture who this moral monster is. As he has mentioned him as a lecturer and writer, we call to mind no such person near to Farmington, Ohio, other than the humbug of Berlin Heights. That he should seek to injure us is nothing new, for he has been the suppliant tool of the Jesuit opposition to Spiritualism, and the evil genius behind John C. Bundy and the R-P Journal, in their efforts to arrest the Spiritual movement. If the Jesuit, Bundyite humbug of Berlin Heights is not the person to whom Mr. Curtis alludes, he will do us a favor to publicly say so, for we would intentionally do no injustice, even to the humbug of Berlin Heights. Mr. Curtis does not say whether he withheld the name of our slanderer at the latter's request; we infer, however, that he did, thus showing that he has a little sense of shame left, and that he is not totally depraved, which he certainly would be, if insensible to shame at such conduct as he was guilty of in seeking to injure us in the estimation of a friend. Let the lying slanderer, whoever he is, give his name to the public if he dares. The liar, in his letter, to Mr. Curtis, had neither the decency nor honor to name the person to whom he referred, as his Philadelphia informant; and therefore we have a right to infer that he manufactured the lies himself. But, in case he did not, and that some one did write to this retailer of slanderous falsehoods, from Philadelphia, we will give to either the person who wrote to him from this city, or the person who informed that writer, who so groundlessly and falsely misrepresented us, the sum of fifty dollars and our thanks if they will simply give us their names.

Any man or woman who says that we ever knew, or that we ever said we knew, Mr. and Mrs. Jas. A. Bliss to be frauds; or to our knowledge, or to the knowledge of any person in whose statements we could place the least confidence, they were so, is a liar, and there is no truth in him whatever where a lie will serve his fiendish nature. There is not a particle of truth in the statement that we had a book to put out on materialization or any other subject, at the time we took our stand in defence of those grand and useful mediums. We stood by them because we knew they had been guilty of no deception whatever as mediums; and that because of that fact the bigoted minions of the Christian power were trying to destroy their usefulness as mediums, by as demonic means as was ever attributed to the denizens of the Christian's Hell. The victorious defence of those mediums was the greatest victory that was ever gained by the spirit powers of light over the spirit powers of darkness and of death, on this mundane plane of life.

It is a positive and unmitigated lie that Alfred James ever made an affidavit that he committed

fraud, to our knowledge. The only affidavit he ever made was one denying that he had practiced or attempted to practice fraud in Brooklyn, as he was charged with doing. That Alfred James ever practiced fraud in our presence, as a medium, or to our knowledge, in any way whatever, is a lie, whoever may say it. We not only believe him to be a medium, but we know him to be so, and deeply do we deplore, on behalf of truth, that he has been dragged down to the position he is now in, by influences that will stop at nothing to injure ourself and the journal we are publishing.

That the humbug of Berlin Heights should denounce spirit materialization and the mediums through whom that crowning effort of spirit power occurs, as "black frauds," shows just what amount of honesty, truth or decency there is about his claims to be regarded as a Spiritualist or friend of Spiritualism. The man or woman who professes to believe in and to teach Spiritualism, who denies the fact of spirit materialization, is a humbug and fraud, not of the blackest, but of the greenest dye; as no one but a fool would be guilty of such stultification. It is the common testimony of returning spirits that spirit materialization is true, and that it is a truth which, if known, or permitted to be known, will forever set at rest all disputed questions as to the after life.

We do not feel called upon to bolster up our reputation for honesty and truth, by sending our friend Curtis the names he asks for, but will say that the first twenty-two years of our life were spent in Upper Merion Township, Montgomery County, Penn., upon a farm, where it was the proudest privilege of our life to earn our bread in the sweat of our brow; in a home presided over by parents such as few persons were ever blessed with. The next ten years of our life were spent at Norristown, Pa., four years of which we devoted to the study of law. At the age of thirty-three we married—as true, as noble and as good a woman as ever breathed, blessing us with her love and sympathy. We settled at Perth Amboy, N. J., where we remained six years; and then removed to Burlington, N. J., where we have resided ever since. If any one can be found in any of those places, where we were known by all residents, who will or can say anything against our character for truth and honesty or peaceable and good behavior, or anything that would detract from our standing as a man of moral rectitude and a good and true citizen, we would like to know who they are for we do not know them.

Active in politics, business and matters of local interest, during our whole life, we have had to oppose the views of many persons; but we do not think, among them all, there is one that would speak an ill word of us. If our position had not been thus invulnerable, it would have been madness for us to have faced the prejudices of the world in taking up the cause of the slandered, persecuted and despised, but truly blessed medial instruments of the spirit world. To all those who revile us, we say: Lie on, the truth will live despite it all, and with this we are content.

OUR ACKNOWLEDGMENT.

We take pleasure in acknowledging the kindly mark of appreciation extended to us in the following complimentary card just received by mail:

"COMPLIMENTS OF
"MARK M. AND EMMA J. POMEROY
"AND OUR DAUGHTER.
"DENVER, COLORADO.—1882."

As it is impossible for us to acknowledge this generous and highly appreciated courtesy, in person; from our humble sanctum, we send to Mr. and Mrs. Miss Pomeroy our most cordial congratulations on their happiness, and our sincere desire that they may be blessed and prosperous in this life and joyful in the next.

While it has been our lot in life to differ widely from Mr. Pomeroy in many things that called forth feelings of the strongest antagonism, we have ever sympathized with him in the terrible earnestness with which he upheld or defended his positions; and the day will come, if not in this mortal life, then in the spirit spheres, when he and ourself will stand side by side in the great cause of human emancipation from every error of the past.

Attention. Travelling Spiritualists.

PARIS, March 27, 1882.

Editor of Mind and Matter:

Frequently strangers—our brothers in faith and advocates of the cause—are at a loss to know whom to apply to in Paris for the negotiation of their bills of exchange and bank drafts; and to place their funds where they will yield good interest.

Mr. P. G. Leymarie, realizing the embarrassment in which our friends are placed (for I am a devoted Spiritualist), has induced me to address you my circular, believing that if you would give it a place in your journal, it would be specially accommodating to all advocates of our cause by relieving them from the trouble which all strangers experience in Paris.

I can offer my services as correspondent to all travelling Spiritualists who can place confidence in an old worker in the cause.

With sentiments of esteem,
HENRI DAVIET.

Dear sir and confrere:—I would particularly recommend my friend, the faithful advocate of Spiritualism, Wm. H. Daviet, Banker, at Paris.

Yours with sympathy,
P. G. LEYMARIE.

Further particulars may be obtained by addressing MIND AND MATTER office, Philadelphia.

More Testimony to the Wonderful Mediumship of Mrs. Reynolds and Mrs. Sawyer.

Editor of Mind and Matter:

Having read in your issue of March 25th, your reply to the article by William Emmette Coleman, entitled "The Nefarious Work," in which he declared that Mrs. Crindle Reynolds and Mrs. Sawyer are "frauds from beginning to end," and having attended a number of seances given by each of those ladies; I thought I would briefly describe what occurred at one seance of the number given by each of them at which I was in attendance, in order to show the opposite of what Mr. Coleman asserted.

Over three years ago I attended a seance at Charter Oak Hall, in San Francisco, given by Mrs. Crindle Reynolds, at which there were from two hundred and fifty to three hundred persons present. Mrs. Crindle Reynolds took the platform—sat down at a table before her—and announced that she would sit for the "ballot test." She asked the audience to choose a committee to see that every thing was fair and square. When this committee was appointed, she had slips of paper handed around, upon which each person should write one name of a departed spirit friend. After they were collected and emptied upon the table before her and the committee, she gave at least twenty of the names correctly, and described their characteristics as mortals, incidents attending their transition to the spirit life—sometimes giving full names when there was only one name on the ballots, which were opened by one of the committee who read the names. After an hour or more thus spent, Mrs. Crindle Reynolds was accompanied to an ante-room by three ladies, one of whom was Mrs. Ada Foye, and there undressed, afterwards dressing in a light suit, which one of the ladies brought for that especial purpose. While this undressing and dressing of the medium was going on, the audience went into "committee of the whole," to examine the cabinet—turned it over and over, to satisfy themselves that there was no concealed contrivance or confederate about it. The cabinet was made of common boards nailed together.

When Mrs. Crindle Reynolds returned accompanied by the three ladies, she stepped inside of the cabinet, in the door of which there was an opening about 8 by 10 inches, through which the top of her head could be seen over all the house, as all the gas burners were turned on at their full head, and almost instantly were handed out by her to the audience flowers of all descriptions and varieties, several carrots, turnips and a canary bird, which a well dressed colored girl had wished for, who sat in the next row of seats before me on the other side of the aisle, in the rear of the hall. These facts I know from having witnessed them, and not from hearsay.

Shortly after, I attended a seance given by Mrs. Sawyer at her home, when there were fifteen or more persons present. She was tied to her chair, and after singing by the audience, she was entranced. The light was lowered, and soon hands, faces and full forms appeared before the curtain, a number of them being recognized by different persons in the circle. Spirits of all sizes and both sexes appeared, from a baby to the aged man. Again the curtain parted and a tall lady stepped out before it (at least six inches taller than Mrs. Sawyer). Looking towards me, she stepped over to the other side of the table, which stood in front of the curtain, took up a half sheet of paper and pencil, stepped back, laid it on a desk before her, wrote a short message, to which she signed her name, and handed it to me. I walked forward to receive it from her hand. Although I could not fully and distinctly recognize her features, yet the general contour, her oval face, size, form; her chi-rography and name, which were correct, were to me sufficient evidence that it was the spirit of her whose name was signed to the message. As I know that Mrs. Sawyer knew nothing about such a spirit nor myself, I was convinced beyond all question of the genuineness of Mrs. Sawyer's mediumship.

I cannot speak from personal experience of the other mediums whom Mr. Coleman so sweepingly condemns; but when he assumes that he expresses the firm convictions of all sensible, level-headed Spiritualists of San Francisco, when he says, "there have never been any genuine spirit materializations known" in that city, he makes a statement in which the truth will not bear him out.

Yours for truth, mediums and humanity,
B. SHRAFT.

[Dare Wm. Emmette Coleman, or any other Bundyite enemy of spiritual media, question the truth of this very intelligent testimony as to the genuineness of the mediumship of Mrs. Reynolds and Mrs. Sawyer? If they have the hardihood to attempt it, let them give us the facts that can alone justify their hostility to those two brave, noble and true exponents of spiritual truth. When these yelping, snapping, snarling, whining and growling foes of spirit manifestations, and the mediums through whom they occur, can show a hundredth part of the work done by them in advancing truth, that these noble women have done, there will be a poor excuse for their malignant hostility to them. Until then they will have no such excuse.—Ed.]

Would That the Spirits Could Serve Them all In the Same Way!

Editor of Mind and Matter:

SIR:—I send you the following statement of facts, just as they happened. If you can spare room for the insertion of this, it may be the means of doing some good in behalf of mediums in general, and the Blisses in particular. It will show how the reputations of mediums are upheld in British Columbia.

During the pretended exposure of the Bliss mediums, I lived in an old house, with four rooms down and two small bed rooms up stairs, on a farm. Excepting an Indian family, my nearest neighbors were about half a mile distant. Adjoining this farm, we had a freehold of two hundred acres. In the busy time of the year, we used to hire help in addition to our usual force, and that help used to sleep in one of those little up-stairs rooms. At the above mentioned time we had a young man as help, whom I shall call Jamie, as I have not his consent to give his name. He was a steady, hard-working man, strongly materialistic in his opinions; and he considered all spiritual mediums to be frauds, for which reason he and I had many stiff disputes. The Blisses he considered thieves, and imposters of the black-

est kind. Every time I got my *Banner of Light*, they, the mediums, came in for a broadside from him.

One night he came home at half past nine or ten o'clock. I was seated beside a round table, in a front room; on the hearth there was a large fire of oak wood; I was writing; on the table lay the *Banner of Light*, just received, containing the exposure of Mr. Alfred James. Jamie took off his boots and sat down with his feet to the fire, and opposite to me, at the table. Thus seated he commenced to read the *Banner*. Between reading and finding fault with the Blisses, time passed unnoticed, until nearly eleven o'clock, when he had reached the account of the James exposure. After reading the most of it, he got into a rage, saying: "Here is James, another of your fine mediums, exposed," and he told me then what he had read. "Your Blisses and your Jameses," he said, "are thieves and impostors—the whole d—d lot," and then threw the paper from him in a rage.

At this last tirade I said nothing, yet felt awfully bad. In a few minutes afterwards, I was startled by his heavy breathing. Looking up, I saw he had fallen back in his chair; his head was hanging backward, and his body was becoming as stiff as a fence-rail. Seeing that he was about to fall backward, chair and all, I was on my feet in an instant, and caught him with my left arm. While I held him, his eyes turned up until nothing was seen but their whites. Then his breathing seemed to stop, until I could see no heaving of his chest. Next, his body became quite rigid. I thought he was dying, and was so badly scared that I could hardly stand.

Fancy, then, my position—all alone at midnight, in an old house, and my only companion I believed to be dead. I had never seen any person in trance. Hardly knowing what to do, I was about to lay him down upon the carpet, and then send the Indian to tell the neighbors. On turning round to put him down, I noticed that his feet had gotten into the fire. Steadying him with my left hand, I stooped and pulled them out with my right hand. No sooner had I pulled out his feet, than he opened his eyes. "Jamie," says I, "what is the matter with you?" "I don't know," he replied; "I am sleepy. I think I have been in a trance. I never was like this before. I have seen something strange—I will go to bed, and to-morrow I will tell you all." "Do," I replied, for, from the time he opened his eyes, I saw great drops of sweat all over his face.

The next night he told me his experience. "When I fell back," he said, "the house and everything disappeared, and in its place a beautiful light seemed to fill all space. Then I found myself surrounded by a vast number of spirits of various colors—some were red, some white, while others were black. Conspicuous among them was a school-fellow of mine, who died fourteen years ago. He stood by me, and seemed to take care of me, or perhaps he controlled me. I have been wrong. Mediums are not frauds." I saw at once, that at Jamie's expense I had had a grand test; and that the angels had done it to show me that the Blisses and Mr. James were genuine mediums. From that night until the day he left, I never heard kind Jamie say a word against the Bliss mediums.

Although his feet got into the fire, neither were they nor his stockings singed. This was the way the repudiation of mediums is upheld in Vancouver's Island; while to me, an investigator, it was a glorious test.

JAMES DEANS.

Victoria, Vancouver's Island, British Columbia.

[It would be well if many as irrational enemies of spiritual media as Mr. Dean's friend Jamie were made to go through the same experience as was he. Nothing short of that will suffice to get a particle of reason into their censorious noddles concerning the operations of spirits through mortals. We sincerely thank this stranger brother for his most interesting and instructive narrative. We are only too happy to send him our paper, as a small mark of our appreciation of his valued favor. Friends, send us your testimonies, and let the world have the benefit of them. It is a supply of facts that the world needs, and not the theories and speculations of any one.—Ed.]

Notice.—Information Wanted.

If George W. Duren, who left Lowell, Mass., for California, about 18 years since, is any where about these parts, his only sister, Mrs. Sarah Taylor, (formerly Sarah Duren,) is very desirous of finding him or hearing from him. Any person who can give any information as to his present whereabouts will confer a great favor and be suitably rewarded. Address,

Mrs. SARAH TAYLOR,
Barneston, Chester Co., Pa.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.	
Am't previously acknowledged in MIND AND MATTER \$169 20	
PLEDGED.	
Pledges previously acknowledged in MIND AND MATTER.....	\$258 00
Samuel Graham, Kingsbury, Ind.....	1 00
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.....	2 00
J. D. Robbins, Terre Haute, Ind.....	50
Mrs. Corbit, Malvern, Ark.....	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.....	1 00
J. V. Pedron, Camden, Ark.....	5 00

Total Pledged..... \$268 50

Mr. Geo. Hall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

THE ICONOCLAST.

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

Weekly Free-Thought Journal.

It will oppose superstition in every form. Its purpose will be to aid us best in liberating mankind from the power of priestcraft and bigotry of every kind. It will publish everything of interest from the pen of

COL. R. G. INGERSOLL,

and other leading Liberals of the age. It will be a five column paper in quarto form.

TERMS OF SUBSCRIPTION:

One Year..... \$1.50
Six Months..... 75

Each subscriber will be entitled to a life size lithograph picture of COL. INGERSOLL. Sample copies sent free.

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ADVERTISEMENTS.

NOTICE

In MIND AND MATTER of March 26th, 1882, we published a full circular, setting forth our purposes in issuing the engraving "Spirit Daughter." We would refer all for particulars to that notice, and especially those to whom that and the following circular of Mr. Demarest, our Agent is addressed.

ASTORIA, L. I., N. Y., March 28, 1882.

NEW YORK, March, 1882.

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BY J. H. MENDENHALL.

Editor of Mind and Matter:

DEAR BROTHER:—I have watched with scrutinizing eye the movements of the great conflict between mediums and their slanderers, as published through MIND AND MATTER for some weeks past; and while my heart was made to bleed, both for those angel-chosen oracles for the revelation of truth, and the only means of demonstrating the great fact of immortality; and for those pitiable objects, who, either ignorantly or wilfully have exhausted the little brains they possess, in their ceaseless efforts to crush out the life and stigmatize the fair name and reputation of the world's best mediums with the epithets of "fraud, tricksters and swindlers," thus enshrouding, as far as possible the grand science of life and immortality in the blackness of disrepute.

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But a word of no little praise is due to our brothers Kiddle, Fahnestock, Hazard and Thompson, who have taken up their wisdom-inspired pens in defence of those mediums, whose names will live and be written in characters of bright and undying fame; while the names of their accusers will be draped in the crape of their awakening consciences, and enveloped in remorse and repentance.

Thrill during the late conflict, was my spirit moved to indite a few words, explanatory of the probable—nay the certain causes—the whys and the wherefores—of the supposed "phenomenal frauds" charged upon sister Reynolds and others; but the ceaseless demands made upon my time, to provide the comforts and conveniences of life, together with the midnight efforts to revise and prepare my MSS. for publication in book form, which the way now seems opening for, defeated me in the attempt. And now that I have an hour to spare, to put in words my intended communication. I find that brothers Fahnestock and Thompson have "stolen my thunder"—armed it with double lightning power, and fired their shots far more effectively, no doubt, than I could have done. Yet as my bow is drawn and the arrow on the string, if you will allow me to send it into the ranks of the enemy I will do it—though in a spirit of kindness—trusting that what I may have to say will serve as a healing balm, rather than to wound.

Now, if my present impression serves me rightly, my remarks will be for the benefit, immediately, of those who claim to have been convinced of the truth of immortality through spirit phenomena, and still style themselves Spiritualists, rather than for the benefit of the open and avowed enemies; as Spiritualism has nothing to fear that may come from without its own household. We say then, to you Spiritualists, who claim to be honest seekers after truth—you who claim for yourselves an equal share of moral integrity with your fellow beings—you who conscientiously admit the reality of spirit communion—you who have been convinced of the almost unlimited power of spirits, under favorable conditions, to so control the elements of matter or of nature, as to convert sound, the mere concussions of air, the tiny rap, into immortality's oratory, imparting a knowledge of a truth which no lingual expression of any prelate beneath the sky could utter with convincing power—you who acknowledge by your action, if not by word, the power of spirits to transfigure the insensible, shapeless aura of human beings into living, moving, tangible forms, adapted *pro tem*, even to the occupancy of angels—you who have witnessed the untrained hand mechanically moved so as to write intelligently and in a legible form, and yet further to write with the mere dust of a pencil upon the inner surface of an hermetically sealed slate, a hand writing to be recognized as that of some long departed loved one, and yet to write even with the tip ends of dry fingers, in characters of phosphorescent or similar light—you who have seen the forming as it seemed, of the most beautiful, tangible flowers in the briefest period of time, from invisible rarified substance; and even animated beings, such as birds, fishes, etc., or if not so produced then brought with electric speed from distant countries, and then encased in closed bottles or other vessels, which is no less mysterious than the former would be—you who have listened to the sweetest strains of melody, produced on the most complicated instruments by fingers unskilled in the musical arts, or who have witnessed the same performance by detached hands as the writer has done more than once—you who have witnessed with your own senses the passage of solids through solids, or raps, perhaps, the phenomena of divesting solids of the property of materiality, so to speak, so that the one could readily pass noiselessly through the other; or, if you have not witnessed it, personally, you have heard it stated time and again, by those whose honesty, if not surpassing, is equal in every respect to your own—you who have witnessed, either in person, or who are credibly informed of the fact of the fabrication of wearing apparel of all kinds, texture, color, and finish, from that of the stoga and coarsest jeans, up to that of the healed slipper and silken robes, often leaving with the audience portions of the same, remaining intact as mementos of spirit power—you Spiritualists, if indeed Spiritualists you are, who have seen, as it were, living forms arise from the dead, endowed with speech and intelligence, and who have held converse with you face to face, as "a man speaketh to his friends," you having acknowledged at the time, in your heart of hearts, a full recognition in said forms of your friends and kindred gone before—to you we appeal, taking it for granted that you are men and women of common honesty, sense and human feeling—that you, men and women who value your own word and feel yourselves responsible to the law of eternal justice in your own souls, if you still possess them—you men and women who claim for yourselves an immortality, and who desire to merit the confi-

dence and fellowship of your mortal kinsman on earth and of the angels above the earth—we ask you to explain yourselves, to state plainly and honestly what you mean in your faithless conduct toward those of whom you would seek the highest gift of nature to man, even the light of truth and immortality, a knowledge of your existence beyond the veil? Were mediums honest when you received your first lessons of immortality through the tiny rap? Were they honest when you witnessed the first movement of the pen to write for you the name of your sainted mother? Or, when the first key of the piano was touched through their mediumship by angel fingers to greet your ears with supernal melody? Were mediums honest when through their medial powers your darling child was enabled to be clothed again in terrestrial garb, and to speak to you through materialized lips the undying word, immortality? We ask you, were they honest when by their phenomenal teachings, the scales were knocked from your blind eyes, and you bid farewell, as you thought, to a world of creeds, dogmas and endless torments, and with freed souls you declared yourselves Spiritualists of the first rank? Tell us then, we pray you, what change is it that has come over the spirit of your dream? Are there no honest mediums now-a-days, but yourselves? Or, have you concluded that you were mistaken in what you thought was truth? That your senses deceived you—therefore, all others are deceived with you?

If this be it, and your judgments were then unworthy of trust, what evidence have you that you are not incorrect, and that your senses should be trusted now? Or, if you still maintain that Spiritualism is true, and that man, on entering into the spirit realm, carries with him all the characteristics, good, bad and indifferent, that constitutes his mental individuality here; we ask you, in the light of all the foregoing facts, relating to spirit power, character, etc., what evidence have you that those apparent "frauds" in the phenomena of materialization, were not the feats of wicked and evilly disposed spirits? Cannot a wicked man learn the laws of chemistry as easily and perfectly as a good man? Cannot an evilly disposed person learn the art of fabrication as well as the philanthropist? Will not the counterfeit coin, when immersed in the prepared solution, take the impression the same as the pure metal? To all these questions you will respond, "Certainly?" Where then, we repeat, are your just grounds for charging upon mediums (through whom you have learned all you know of immortality) fraud and trickery, when mystery appears in the phenomena you are investigating? If a spirit when in earth life would deceive you to the extent of baffling your highest judgment, causing you to believe in your neighbor's total depravity, and his fitness for the torments of hell and devils, he will, under the circumstances, deceive you still. He who, when here, would make you believe that your dearest friend is a cheat, a fraud and swindler, will do the same through the same motive when returning from the "other shore."

Think of this one moment, you would-be Spiritualists, who slander mediums because you do not or cannot discern the character and mystery of certain phenomena. I have had spirits to bring into my presence ten yards of prints; they conveying the same a distance of more than one hundred miles. I have had them take money out of my pocket, retain it for days, and then replace it in my pocket while I was walking alone by the road-side. I have had them to bring me certain articles closely enveloped, and when in my trunk when under lock and key, passing the same through solid walls, giving evidence of the fact by the rustling sound of said article when so passing. I have had brought, and placed in my hands, from out doors, rocks of pounds' weight, when every window was closed, and every shutter was under lock and key. I have seen them materialize fabrics (apparently from nothing) by three simple movements of the hand, when within two feet of my eyes, causing the same to be real fabric, tangible and visible, they allowing me to handle it freely, and then on my returning it to them, they, with a single shake or movement, reduced it to a state of imperceptibility. On other occasions they have in like manner produced fabrics of the purest white, and, as it seemed, by the mere fiat of the will changed it to jet black in the twinkling of an eye, a portion of which they let with me, which I still have in my possession intact.

Again I ask you, in the light of these facts, if you have ever witnessed such phenomena, and you knew it to be of spirit origin, what right you have in claiming to be honest yourselves, to deny that the fabrics you claim to have found in the presence of Mrs. Reynolds and others, are of spirit origin? If, on the other hand, you have never witnessed such phenomena, and therefore know but little or nothing of spirit power and spirit character, we still ask you, in view of the fact that but a short time since, you did not know that a spirit could even produce a rap, what authority have you for denying the spirit origin of said phenomena, seeing that you are ignorant of the elementary principles of Spiritualism? If, however, you have a personal knowledge of such phenomena as I have described, and if you know or even believe it to be of spirit origin, then, judging from the tenor of your evidence, all stewed down, against the genuineness of the mediumship of Mrs. Reynolds and others, you have but one alternative left you, and that is, being yourselves full of dishonesty, corruption and rottenness of heart, your only chance for escaping the lash of offended justice, is the using of your own disfigured mental and moral organisms for your mirror, it were impossible for you to behold anything else but the reflection of your own vile thoughts; and the quicker you can lie down some where and die, the quicker and fairer your chances will be for redemption. From the depths of my soul I pity you; and if there is no other hope, I trust the good angels will shed tears enough over you to wash you clean.

Now a word about "test conditions." What is a "test condition" that would satisfy a sensible man or woman? I have shown you that the power of spirits over matter, under favorable surroundings are next to boundless. Nothing but the interception of immutable law can limit their potency of will and knowledge. Solids melt into fluids, and fluids into vapors and gases at their bidding; and *vice versa*, invisible aura consolidates and assumes form and intelligence under their wise mandates. Locks, keys and chains become powerless as instruments of confinement for mediums in spirit presence. And even the physical temple containing the spirit of the medium, drops for a time its properties of cohesion, attraction and gravity, as I have witnessed in the case of

Mrs. Anna Stewart, in her dematerialization, when under the wise supervision of Mr. Charlie Smith—her chief guide and superintendent; and thus, her previously organized body is free to pass out of the closed cabinet through its solid walls, and her spirit for the time being, roams at will, the realm of the eternal worlds; and, in an appointed moment her superintending spirit, beckons her back, when particle to particle of her dissolved organism is reunited, her own spirit forming the central magnet around, and to which the floating particles move and converge. A moment longer and soul and body of the medium are again integrally and intelligently united.

What manner of confinement, we ask you, in view of these facts, would constitute a reasonable "test condition," to a reasonable man or woman? What mode of confinement of the medium would you be willing to accept as one which the spirits could not overcome and release the medium? Oh! ye ignoramuses.

One other thought. If your judgment is too weak, and cannot be depended upon, in deciding or passing upon the genuineness of a spirit phenomenon, when in that phenomenon you recognize the person of your departed mother, your bosom companion or your angel child, by every sense with which you knew them when on earth; what is your judgment worth in passing upon a "test condition" to guard you against mistakes in spirit phenomena? Or to tell you what is and what is not of spirit origin. I would give nothing for the decision of your judgment on "test conditions," when you acknowledge that you cannot yourself trust that judgment to pass upon the identity of the mother who gave you your birth and nourished, reared and protected you with her tender, loving care through the long period of three score years.

You will not censure me, will you, for my want of confidence in your judgement, when you acknowledge you have none yourself? There is a test, however, that can be profitably made, both to mediums and the cause of Spiritualism. This is the test of proper and worthy subjects to attend a spirit circle. My way of utilizing this test, is, and has ever been uniform. It is to consult the medium's controlling spirit as to who can be admitted, and who not, in the circle; and when the spirit "black balls" an applicant, his fate should be sealed for the time being, or until further orders. I would no sooner allow him to enter my seance room than I would a dram of liquor to enter the sanctuary of my brain. I would advise all mediums to adopt this plan for protection against slanderous frauds, and trustees claiming to be Spiritualists, instead of using revolvers and tomahawks.

Unionport, Ind.

LECTURE.

The Phenomena of the Universe are but the Reflex of the Unseen Realities which Have Produced It.

RY J. J. HUBER.

CONSCIENCE.

I am told that conscience is the real guide, and to be guided by it is what the world needs. But I ask, are not all the believers in the different religions of the world guided by it? They are, and their devotion to their God and religion prove them to be conscientious. This little thing called conscience, is the lever used by every priest of every denomination in the world, Pagan, Catholic and Protestant, to build up their churches. The Roman Catholics are as conscientious as any people in the world, and honestly believe they are the only true church; and it is so with every other church. Paul said he was conscientious, and thought he was doing God service, when he was on his way to Damascus, with authority to arrest the Apostles for teaching the people a new religion; but he was arrested on his way by the light that illumined his understanding, and he conscientiously commenced preaching the very religion his conscience had told him to put down. Again, take the Jew and Pagan, both guided by conscience; the one said, "Thou shalt seeth the kid in the mother's milk," and the other said, "Thou shalt not." It is easy to see that conscience is like a nose made of wax; it goes whichever way it is diverted. Under the theory of supernatural development of the mind, it is a very useful creature, as every one, however antagonistic to the rest, can use it as a guide, as it is sure to guide as it is taught. But you ask me, "What is it?" define it so I may have some understanding about it." I call it the result of judgment, and judgment the result of the conclusions of the understanding; and the understanding must ever be what experience and education make it. It is evident that if the understanding be dark and undeveloped, the conclusions must be so also, and as a natural result, the judgment must be what the conclusions make it; and therefore, as a guide, it is only what our education and experience make it. It can easily be seen that it is purely a creature of education, and as a guide it is what the controlling conditions made it. Now, what I object to, is, that each religious organization in the world has a literature of its own; its people are taught that and no other, and they know no other; and their conscience can only guide them to observe whatever their religion and local interests demand. This makes them selfish and contracted in their views. If they would leave the mind free, and teach their people the fatherhood of God and the brotherhood of mankind; that God fills all there is of existence; that all the forms of nature are the media through which he expresses his justice, power and goodness; that there is no law in the moral code of any of the Bibles that men have made, but what is contained in the elements of nature, and the law of man's intelligence; that to the pure in heart all things are pure; that it is the abuse of the elements that is the cause of all that men call evil; and that if men would live and obey the organic law of their being, they would soon become better acquainted with the life forces by which they live, and the influences of those invisible mental forces with which they are ever surrounded; they would then soon learn that all they see, hear and feel in the material wonders of the Universe, is but the expression of an intelligent mind, infinite in itself, and personated in every atom and molecule of creation. They would find that in matter of itself, independent of spirit and mind, there is no force, no power; but viewed in whatever light you please, you have the expression of a living mind, and that there is no point in space where that intellectual expression does not exist.

Let me illustrate.—(On the principle of sympathy). Alter the relative position of a mote from any given point to another in the starry firmament, and that alteration is intelligently felt and

measured throughout the boundless universe. Infinitesimal it may be, nevertheless it exists; for what, I ask, is that mote but a part of the grand whole; and if those huge and majestic bodies rolling in the deep abyss of space with which we are surrounded, have an influence upon each other, ever varying with their relative distances from each other, so perfect that the mathematician can demonstrate by these disturbing forces, the true location in the heavens of the unseen force that is making itself felt by the whole system to which it belongs, and so perfectly and intellectually are these influences of our own planetary system now understood, that to the intelligent observer they resemble and express the wonderful vitality of a living sensitive being. Not a point in space where this mind-force does not rise up before us, and find its corresponding elements in the law of our own intelligence. This force I call the presence of living mind, and I meet it everywhere. I see it in the angles of incidence and reflection, filling all there is of existence; and every angle is equal, whether it be of light, or any other vibrating force. What but mind could thus express itself mathematically throughout the boundless universe. I answer, nothing else. I will now come home to the human stomach which serves the body in the sense of a chemical laboratory; and I ask, Does that force that digests the food, and mathematically eliminates from it in exact ratios of proportion, know what it is doing, when from the same material it chemically takes what makes the bone, what makes the hair, what makes the nerves and muscles, and what the different humors of the eye? I ask again: Does that unseen force know anything that has made every leaflet of the myriads of leaves that decorate the whole earth, true to the organic law of their own life? And they inform us that all these intelligent expressions are only the ultimates of that living reality that produced them. It is the same energy that inspires you with life and by which you breathe and move, or form an idea in the cells of the brain, that diffuses and individualizes itself chemically in all the forms of universal being. It is a law in nature everywhere true that this power has in itself the form and expression of the media through which it expresses itself, and the mental or spirit form in us is an exact prototype of the earth body. Now in conclusion let me say with the apostle James, "The body without the spirit is dead," it is no longer a thinking sensitive and determining being, but an inactive lifeless lump of clay—the man still subsists, but the manner of his subsistence is changed, and to him death has only made a change in the mode of his subsistence, he is the same man, minus his physical body. He has what is called his spiritual body or the body of the spirit, I call it electrical, and as space is filled with electrical current—the spirit in its electrical spiritual body, by the volition of its will, can as quick as thought move thousands of miles in a second. The law of electric currents is better understood by our spirit friends than we here understand the telegraph by which we send our messages around the world, and as many messages may at the same time be passing each other, so in the real world of life in which we are floating they are constantly passing each other without any interference. There are millions upon millions of these currents, and millions upon millions of intelligent spirit friends are floating on them without ever interfering with each other. This is a beautiful law, it is seen in every thread of light, I mean single rays passing off and filling all space, from every luminous body in the heavens; and the rays coming from millions of bodies each crossing all the rest throughout space without any interruption whatever. Oh the harmony of the universe. To me all space infinite, appears filled with energy or life—the better name is spirit—and resembles one grand chemical battery, and every atom in this grand whole through which this ever living energy ever works and energizes for the good of being, and ever and anon as my mind sees and feels the divine sympathy that binds and blends all together, I see like the unfolding of the gates of a royal palace, other heavens and starry firmaments whose light has never reached the human eyes, and can only be seen by our most powerful telescopes in the form of haze, and all bound together by ties of indissoluble sympathy, and reflecting the perfection of the divine force that inspires them with life. I then ask myself where will you find humanity and Christian fellowship, but in the beautiful laws of association, by which nature operates in producing the wonders of creation. One word more.—Nature is God's Bible—read the imperishable law of nature and you will read God's Bible.

Mechanicsville, Iowa.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.